

The EXPOSITOR

and monthly review
The Minister's Journal



Essentials in the
Ministry
Fall Programs

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Illustrations . . . Sermons Homiletics . . . Methods of Church Work Church Management

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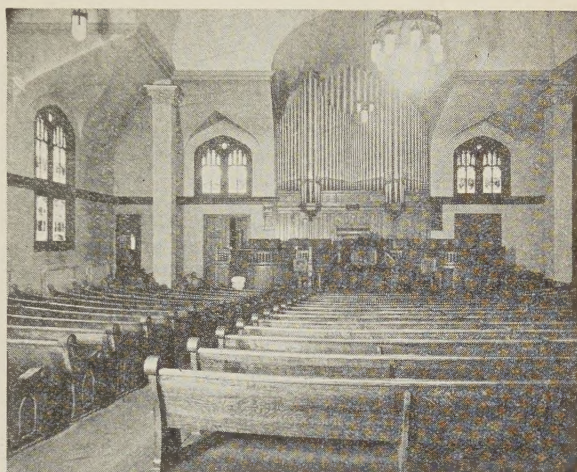
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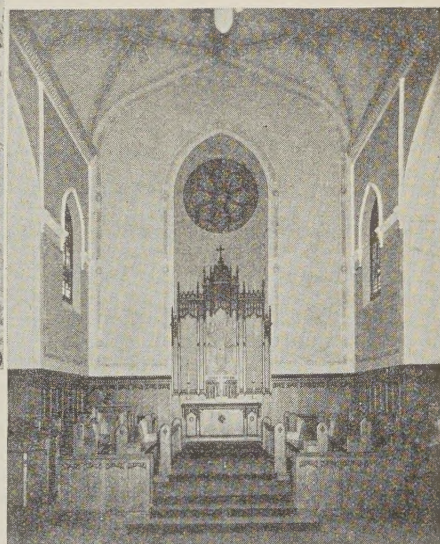


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THE EXPOSITOR

The Journal of Parish Methods

SOME ESSENTIALS IN THE MINISTRY

By the REV. HARRY HOFFS

A CANDIDATE for the ministry asked a veteran minister what he opined the essentials for success in the ministry were. The seasoned veteran answered: "Three things are essential for your success: heart power, head power and heel power." It is beyond cavil that a robust physical endowment comes in good stead in a ministerial career. Nevertheless, we cannot be too insistent on the essentiality of "heel power," for many a minister who was nothing short of a physical weakling has done great things for God. Nor can it be disputed that intellectual genius and capacity can be greatly used to God's glory in the life of the minister, as well as in any other realm. However, despite the emphasis of more denominations than ever before upon high scholastic standards for the ministry, in order to meet the challenge of the changed times, what ecclesiastical body of examiners would dare insist upon intellectual genius in any candidate for the ministry, in view of the fact that many a minister has served God acceptably with only one such talent?

And so it may be a mooted question as to just how much "heel power" or "head power" a minister should possess in order to be successful, but there is quite a general agreement on the proposition that a minister certainly needs "heart power" in order to achieve real success.

The first "sine qua non" in the life of the minister in his humble estimation is love for the Master, Whom he serves and Whose he is. Before a single lamb or sheep were entrusted to the care of Peter, he was asked by Jesus to make a confession, not of his faith in, but of his love for, Jesus. "Simon, son of Jonas, lovest thou me, more than these." We are not really fit to take charge of the Great Shepherd's flock, unless we love the Shepherd Himself. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal." "Nevertheless I have somewhat against thee that thou hast left thy first love." Any measure of activity on the part of a Church or a minister is worthless to Christ

unless it is motivated by love for Him. "The gift without the giver is bare."

And still another "sine qua non" in the ministry is a love for souls. One of the finest expressions of this passion for souls to be found anywhere in the New Testament is located in Romans 9:1-3, where Paul writes: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish myself accursed from Christ for my brethren, my kinsmen according to the

flesh." The deadly and eternal danger which these "kinsmen" faced despite innumerable religious privileges, caused Paul indescribable alarm and concern. It is this concern which we, too, brethren, need to feel continually as we see the great multitudes in our own day traveling on the "broad road" that leads to destruction.

A well known actor once indicted the whole min-

A well-known actor once indicted the whole ministry by saying: "We speak fiction as if it were truth, while you speak truth as if it were fiction."

Let us see to it that at least as far as we are concerned, personally, that indictment be hailed as a falsehood.

Harry Hoffs, Emmanuel Reformed Church, Chicago, Illinois.

istry by saying: "We speak fiction as if it were truth, while you speak truth as if it were fiction." Let us see to it that at least as far as we are concerned personally that indictment be hailed as a falsehood. Christ's face was wet with tears because of a hardened Jerusalem. Paul's preaching and prayers were steeped in tears. "We cease to bleed if we cease to bleed." We may possess an ice-cold orthodoxy and a fine capacity for scathing denunciation and yet not have one degree of this essential love for lost men and women.

Obedience to the Pauline exhortation, "Preach the Word," is another "sine qua non" in the ministry. If Milton had lived in our day, he could not have drawn a truer picture of the tragedy that is taking place in many a Church in these trying and troubled days than he drew in his *Lycidas*:

"The hungry sheep look up and are not fed,
But swoll'n with wind and rank mist they draw
Rot inwardly and foul contagion spread."

Brethren, in these troubled times, when people come to the House of God for spiritual suste-

peace and comfort, let us not feed them with "stones" of metaphysics and political disputation. Let us offer them "The Bread of Life," Jesus Christ. "Thus saith the Lord" never needs apology. Preaching of "the Word" is the only kind of preaching that has God's guarantee of success back of it. "So shall my Word be that shall forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." A young Scotch minister made his first attempt at preaching from the porch-steps of the former home of John Knox. He chose not only an auspicious place but also a splendid text. "Behold, the Lamb of God, that taketh away the sin of the world." But, he soon became utterly confused. He was smitten with stage-fright. After a few more moments of disconnected and incoherent discourse he gave up in despair. While walking away, however, a pretty woman took hold of his arm and said: "Daddy, you've brought my poor, wandering heart back to the Lamb." The seeming rout is thus changed into victory. If we are to be led of God to draw wandering sheep to the fold and the Shepherd, let us persist in preaching the wonder-working Word, despite whole-sale apostasy.

A high standard of personal ethics is another *ne qua non* in the life of a minister. "Take heed to thyself and unto the doctrine." There is a cogent reason for the sequence. Orthodoxy in preaching is of little avail if it is not backed up by orthodoxy of life. "I cannot hear what you say, because what you do thunders in my ears." It may seem like carrying coals to Newcastle to say that a minister should be honest. But I have known ministers with outstanding gifts of intellect and oratory who made a com-

plete shipwreck of their ministry just because they lacked that cardinal and essential virtue of honesty in their dealings with their own people or the business men in the community. "If a man strive for the mastery, yet he is not crowned except he strive lawfully." II Tim. 2:5. The whole ministry suffers whenever a minister lapses morally. Let us "keep our body under, and bring it unto subjection; lest that by any means, when we have preached to others, we ourselves should be a castaway." "Wherefore let him that thinketh he standeth take heed lest he fall."

Much prayer is also an absolute essential for our work. For when we face the multiplicity of our duties and the vast demands upon our physical, mental and spiritual resources, we cry out, "Who is sufficient unto these things?" But the answer is clear, convincing and comforting: "Our sufficiency is of God." "Without me ye can do nothing." "I can do all things through Christ who strengtheneth me." "I have strength for anything through Him who gives me power." (Weymouth.)

That strength is available through prayer. Some one has said that "all the men who have shaken the gates of hell to any degree have been sons of the closet." The biographer of Whitefield chronicles that "after a long season of closet pleading Whitefield went out to the Devil's Fair and took more than a thousand souls out of the grasp of the 'roaring lion'." It took more than the logic, the rhetoric and the oratory of Peter to produce the phenomena of Pentecost. It was because both the preacher and his sermon had been steeped in, and surcharged with, the power of the Holy Spirit that three thousand souls were swept into the Kingdom in that single service.

VICTORY IN THE MORNING

By the REV. PAUL HOERLEIN ROTH, D.D.

Psalm III.

Lord, how many are they that trouble me!
Many are they that rise up against me.
Many there be which say of my soul,
There is no help for him in God. Selah.

But thou, O Lord, art a shield for me;
Thy glory, and the lifter up of my head.
I cried unto the Lord with my voice.
And he heard me out of his holy hill. Selah.

Laid me down and slept;
Awaked; for the Lord sustained me.
I will not be afraid of ten thousands of
people,
That have set themselves against me round
about.

Arise, O Lord; save me, O my God:
For thou hast smitten all mine enemies
upon the cheek bone;
Thou hast broken the teeth of the ungodly.
Salvation belongeth unto the Lord:
Thy blessing is upon thy people. Selah.

VSS. 1, 2.

Lord, how many are they that trouble me!
How many rise against me! How many taunt
me! Calamities seldom come singly. That be-
loved son Absalom should turn against his
father is heart-break enough. But Ahitophel fol-
lows; then the counselors, then the generals
and soldiers. At length a whole nation stands in
rebellion. The King is left a lonely, forlorn fugi-
tive. One sorrow has bred a thousand. Troubles

travel in companies. The very complexity of the thing is often its most fearsome feature.

For three long years great Spain prepared its Invincible Armada against the little heretic England. In all that time news sifted in bringing enlarging tales of the awful power preparing to crush the nation, 130 galleons, 30,000 men. Never had such an armament been heard of. Each report was more terrifying than its predecessor. No psalm was more heard those days than "Lord, how are they increased that trouble me!" Five hundred years before the same words besought aid against the Norman conqueror. So, too, in Conde's beleaguered Huguenot army they gave the signal of danger.

But all men know the feeling. If the foe only were single and defined! But troubles come upon us in troops and we know not how to engage one without laying ourselves open to the others. All men feel this today with reference to national and world distress. The web has become so intricate that none can disentangle its threads and the wisest have embarked upon the sea of conjecture and experiment.

How well we can feel with the Psalmist as he opens his eyes in the morning upon encompassing throngs of enemies, and exclaims, "Lord, how are they increased that trouble me!" And particularly in the morning, when the mind slowly opens to another day, what a chill goes to the heart, and how all brightness vanishes, when the thousand fears and apprehensions of the day begin to deploy their dark army before our eyes!

One can hold out a long time, and against many foes, if a few faithful friends remain to believe in and sustain one. But how about carry-on when they waver, lose faith, begin to whisper one to another their suspicions and fears. This is a trial too great for unaided human strength to endure. But to it was added the awful suggestion that the priest-king had sinned beyond remission, and was forsaken of God.

This was the bitterest drop of all. Friends looked at him and said: "There is no help for him in God." In the same terms the enemy gloated. Worst of all, David knew he had given ground for these expressions, and that to hear them was a scourge he deserved. He had sinned against God in the high light of day; in his own person he had brought shame upon the temple and religion of Jehovah. They flung his sin with Bathsheba into his teeth and said; "Go up, thou bloody man; God hath forsaken thee and left thee!" Shimei cursed him in public and to his face. Multitudes abhorred him.

No doubt this awful suggestion, that God had abandoned him, was a terrific blow at David's faith. There can be no trial more fearful than that of this second verse; to be made to fear that there is no help for us in God. It was this that tempted the monk Luther to curse God and die. It is the very cup our Lord prayed to be delivered from. It is the wormwood mingled

with the gall. In **Eloi, Eloi, lama sabachthan** it plumbs the last depth of misery.

VSS. 3, 4.

But it was not at all with David as his friends feared and his enemies hoped. They, like most people, saw through the eyes of their fears and their desires. David the sinner they saw. But David the repentant sinner, from him their eyes were holden. It is a cleansed and chastened man that God sees. And David knows, though in the midst of threatening enemies, that Jehovah is his shield. His kingdom has fallen away to the usurper, but the Lord is his glory. In bitter humiliation, head covered, face cast down, he climbed Mt. Olivet, abandoning his capital, but Jehovah is the lifter up of his head, comforting, upholding him. God deaf to him? No at all! David is certain of His answer.

VSS. 5, 6.

He has been able to sleep. He could not do this when clothed with all power in Jerusalem. But he can do it now, in the fields, fleeing from his son Absalom. Why? Because his conscience is at rest. He has confessed his iniquity unto the Lord, and the Lord has forgiven him the iniquity of his sins. He is a different David now. He can sleep.

And this sleep, the sustaining power that healed his tired mind and body with mysterious supplies while he lay in its embrace, his safe awaking—to him all this is pledge of the loving, almighty hand beneath him. Ten thousands be set him round about, he will not fear. Indeed, what does it matter, when his peace is made with God? He does not boast. That is we rooted out of his heart by this time. There is no **Selah** after this stanza, no **forte** of instrument. His tone is the humble, selfless expression of believing confidence.

VSS. 7, 8.

The light of faith burns steady in David's heart. The essential victory is already his. Truly the foe without is still unquelled. But the outcome is foreordained. The Lord has only to "arise," that Lord before whom it is impossible that iniquity can finally prevail. David invoked Him, and then, as a true King, intercedes for his people; "Thy blessing be upon thy people!"

"Salvation" he says, "belongeth unto the Lord." And there you have the root of the whole matter. This is the battle we are always fighting, and none other matters much. We are told that salvation belongeth unto man, to his wisdom, his will, his insight. But there will never be joy in this world, nor peace, nor quiet sleep, and untroubled wakings, until we know the salvation, and all of it, is of the Lord. May we learn this truth from experience, for little more at once proud and feeble, will never learn any other way. That is the message of the Psalm. It is likewise the central message of the Christian religion.

THE RAINBOW LIFE

By HARRY W. STAVER

IT WAS a time of devastation in the earth.

Forty days and nights the clouds had poured out water on the world. Higher and higher the floods rose, overwhelming forest and field and flock. No creature lived—not man nor beast—save the few who were sheltered in the Ark. Paint that picture as sullen and black as you may, fill it with frantic chaos and fear, write death across the whole scene—then you will have the background against which the story of the Rainbow, in the Book of Genesis, is set.

Few stories, in the Bible or elsewhere, excel the sheer beauty of the Rainbow story. It is indescribable loveliness. The very phrasing of the written words strikes upon the ear like some exquisite music: "I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth." In a world made dark because "the wickedness of man was great in the earth and every imagination of the thoughts of his heart only evil continually" it stands in radiant contrast—strange contrast, too, strange like the Divine Love that lights another darkness with another rainbow when Christ prays on His cross: "Father, forgive them." Truly the mercy of the Lord is from everlasting to everlasting."

There is a second reference, in the Scriptures, to the rainbow. Singularly enough, while the first mention of the rainbow is in the first book of the Bible, the last mention is in the last book. God begins with a rainbow and God ends with a rainbow. As it was given to Noah to see the "bow in the cloud"—the cloud being a cloud of judgment and the bow a token of mercy—so was it given to John to see "a rainbow round about the throne," the throne being a throne of judgment and the rainbow a symbol of the same mercy. "I saw," writes John, "a throne set in heaven and one sitting on the throne, and there was a rainbow round about the throne." When we contemplate that day in which we shall stand before that "throne" and in the presence of that "one sitting on the throne" and shall render an account of ourselves before Him, how is the soul within us assured of justice tempered with mercy because there is "a rainbow round about the throne."

The ancients, in the dawn of the race, found their comfort and confidence, when the clouds gathered, in a "bow in the cloud." It was to them the token of a covenant, made by God, upon which they could assuredly depend. We have something infinitely better—not merely a rainbow in the sky but a Rainbow Life—even the life of our Lord and "a new covenant in His blood."

The Rainbow Life! What an elusive, intriguing phrase that is! And how tragic is the pity that we have to speak with such stumbling words about it! Herein lies the seriousness of sermons and herein is the thing that drains the vital powers of the preacher dry: that he comes

upon a bit of fragile beauty which he knows, in his soul, he ought not to handle lest he mar it and yet is faced with an occasion that demands it. Such being the situation, what, specifically, do we mean by the Rainbow Life?

In the first place, may we suggest that we mean a life that radiates optimism and hope. The "bow" God set in the cloud was meant to do just that. It was a token of confidence and cheer no matter how many the clouds. We mean something like that by the Rainbow Life. There are all sorts of clouds in our world: clouds of sorrow, clouds of suffering, clouds of sickness, clouds of disappointment, clouds of despair. Who can reckon the worth of a Rainbow Life in the midst of clouds like these? Let one but mark Jesus who would know the answer. He lived the Rainbow Life and in the radiancy of it humanity takes heart again and again when the clouds come. His optimism, never shallow, never cheap, glows across the earth in its troubled hours like the lamp of a lighthouse across a troubled sea. His hope, never harried, never haphazard, shines with a light that makes us ashamed of our petty fears. Whoever would learn to live the Rainbow Life that radiates an undimmed optimism and an undiminishing hope must learn it from Him.

In the second place, may we suggest that we mean by the Rainbow Life a life that radiates trust and triumph. Men of old looked up at the rainbow and admired the splendor of its flawless colors. But they did something else, too. They looked and said: "It is the token of God's everlasting covenant that we can trust Him forever." Let the clouds come! They shall not triumph. The promise is greater than the peril. The Rainbow Life, as exemplified in Jesus, is a beautiful thing, outflashing our human powers to compass. His trust in God, in man, in love, in truth, in eternal triumph is a perfectly marvelous trust. To Him "it matters not how strait the gate, how charged with punishment the scroll," He keeps on trusting. More abundantly and exactly may we say of Jesus that which Browning said of another: He

"Never doubted clouds would break,
Never dreamed, though right were worsted,
wrong would triumph;
Held we fall to rise, are baffled to
fight better;
Sleep to wake."

It isn't always easy, nor ever easy, to trust like that. Yet it is possible, it can be done, it has been done and it is being done. He who would color life with trust that is triumphant must "abide" in Him to whom such trust was a radiant experience.

May we suggest, finally, that we mean by the Rainbow Life a life that radiates peace in a perplexed world. If there is anything about a rainbow besides its beauty and awesome grandeur,

it is its aspect of serenity and peace. The Rainbow Life, I think, is a life like that. Men and women, by the millions, are harrowed by distractions, driven in frantic confusion "like the surge of the sea," plundered of their powers. They are worried and weary and wretched and broken by "the strain of toil, the fret of care." They have not learned the possibility of that place of peace which Jesus knew so well and of which the poet speaks where he says:

"Here in the roar of mortal things,
I have a place where my spirit sings:
In the hollow of God's palm."

To radiate a real optimism and hope that rests in God, to radiate a trust that leads to triumph, to radiate peace that is poised and persuaded—that is to live the Rainbow Life in all the glorious colors of crowning character in Christ.

WHEN THE DEACON TALKED IN CHURCH

(Printed by special permission from the Stewardship Committee of the Synod of the Northwest, U. L. C. A.)

We were not expecting anything unusual that day, but we got it just the same. It was a warm Sunday in June, and the annual foreign missionary sermon was to be preached and the collection taken. That didn't excite us any, for we had slept, I may say through both sermon and collection many a time before. It wasn't the sermon either, for that didn't seem so different from usual, but that somehow it just happened to come home to the deacon. So far as I remember, the preacher took for his text that verse about "Go ye into all the world and preach the gospel to every creature," only he dwelt considerably upon the "Go ye." He said it didn't say anything about taking up a collection, but it did say to go, and the Lord would never be satisfied until we went.

Our collections, anyway, he told us, didn't amount to much and always reminded him of the story he had heard of a little boy. It seems the little fellow was saving some of the best meat on his plate for his dog. The mother noticed that and told him to eat that himself, and after dinner he could take what was left on his plate and give to the dog. So after dinner he picked up the bits of fat, bone, and gristle that were left and took them out to the dog, and some one heard him say sadly: "I meant to bring you an offering, Fido, but I've only got a collection."

Well, it did kind of hit home, for most of us hadn't been giving much of a collection, only just enough to look respectable when the plate passes.

But the preacher went on until he showed us that the command, "Go ye," meant just what it said, that we had to go. He told us that everybody had to go. Now, I had always thought that there was some special kind of call that comes to one here and another there; and when they felt that they had to be a missionary. But he said that was not in the Bible, that **everybody** was commanded to go unless they had a call to stay at home. And even if they had a call to stay at home, they were bound to do their best to find a substitute to go for them, and to help everybody to go that could.

Then he just asked us how we would feel if we had no Jesus to go to for forgiveness of our sins, for help in our trials, for strength against

temptation, comfort in sorrow, for guidance in perplexity; no Jesus to tell us how to live here, and especially no Jesus to tell us about the love of God and where our loved ones are when the darkness of death shuts down upon them. This was what made life so dark for the heathen, and in our gifts we were to remember the Lord's command to us and the heathen's need for us to go.

Then he prayed a bit, and the choir didn't sing any that day, but the organ played a soft voluntary while the collection was being taken. Old Deacon Bright got up to pass the plate on his side. The old deacon was as fine a man as you could meet in a day's journey, as good a neighbor and as honest a man as ever lived—nice two-hundred-acre farm and a fine family, all members of the church. Jim, the oldest, ran the farm; Jack the second boy, was just ready to go to college, and Mary had her diploma as a teacher and was studying to be a nurse in the Milwaukee Hospital. The mother too was just as nice a woman as you could find anywhere. The old deacon had been getting considerably deaf of late years, and he sat alone in the front pew. I guess he got to kind of dreaming over the sermon, for as he rose to get the collection plate he began to talk to himself, and to do it out loud. But, bless you, he couldn't hear himself, for you have to shout to make him understand anything.

So, as I said, he took the plate and began to talk. As near as I remember, this is what he said: "So that 'Go ye' means **me** and every one of us, and this is the Lord's plate, and what we put in is our substitute and shows how much we love Him and how much we'd have been worth to Him, seeing we don't go ourselves." Then he got to the back seat and passed the plate. Now, our back seats are always full of young men; and as they put their money on the plate, the old man went on: "Twenty-five cents from Sam Johnson. My boy, you'd have been worth more than that to the Lord. Ten cents from David Brown, five cents from Tom Stone, and nothing from Steve Olson. Forty cents for four boys, and every one of them could go too. They're worth six hundred dollars a year to their fathers and only forty cents to the Lord."

In the next pew Mr. Allen and his family sat

Mr. Allen put on a dollar for the family, and the old deacon moved away, saying, "The price of one of your dinners down town, half of that pair of gloves you wear, almost as much as you spent for ice cream last week, a box of candy," were the deacon's comments as the coins fell from the hands of the Judge and family.

Then Father John Robb put in a bill rolled up, Mrs. Robb put in another, Johnny Robb a little envelope bulging with pennies, and Maggie helped the baby to put in another little bag; and the old deacon said: "God bless them!"

You may be sure we were all listening by this time, though we didn't dare turn around; and there were lots of us mighty glad the deacon wasn't taking up the collection in our aisle.

Max Renner's pew came. "Worth a dollar a year to the Lord and two thousand a year to himself," said the deacon. "Seventy-five dollars for a bicycle and twenty-five cents for the Lord don't match, Billy Renner."

"Ah, Miss Eden, it looks queer for a hand with a fifty-dollar ring to drop five cents in the plate."

"A new house for yourself and an old quarter for your Lord, Alex. Bovey?"

"You take in washing and can give five dollars to the Lord! God bless you, Mrs. Dean. What? Minnie has some, too, and wee Ole?"

"Fifty, seventy-five, eighty-five, ninety. Ah, your dinner will cost more than you have given, Mr. Steele."

"A bright, new dollar bill, and spread out too. Mr. Schneider, I am afraid ninety-five cents was for show."

"A check from Mr. Hay. It will be a good one too, for he gives a tenth to the Lord."

"Two dollars from you, Walter Simon, is a small gift to the Lord that healed your dear wife."

"Ah, Miss Katie Anderson, that fifty cents never cost you a thought; and you, Miss Marion, only a quarter, when both of you could go and support yourselves."

"Five cents from the father and a cent from each of the family. I guess John Hull and family don't love the heathen brothers very hard."

"Ah, Mrs. Kohler, that means a good deal to you. The Lord keep you until you join the good man that's gone."

"Charlie Baker, and you too, Annie—I doubt if the Lord will take any substitute for you."

"Nothing from Mr. Cantile? Heathens at home? Perhaps you are one of them."

"Five cents, Mr. Dahlberg. I doubt if you'd want to put that in the Lord's hand."

Then the old man came to his own pew, and his wife put in an envelope. "Ah, Mary, my dear, I am afraid that we have been robbing the Lord all these years. I doubt we'd have put Jack on the plate, wife. Jim, my boy, you'd be worth far more than that to the Lord." Jack and Mary sat in the choir.

So it went from pew to pew till the old man came to the front again, and there he stood a moment, the plate in his left hand, and after fumbling in his vest pocket awhile he said: "No, that isn't enough, Lord; you ought to get more than that; you've been very good to me." So he put the plate down, and taking out an old

leathern wallet, counted out some bills on the plate, and said: "I'm sorry, Lord, I didn't know you wanted me to go, and Jim will keep mother and me on the farm, now we're getting old; but I won't keep back Jack any longer; and Mary's been wanting to go too, only I wouldn't let her. Take them both, Lord."

Then while the old man sat down and buried his face in his hands Deacon Wise jumped up and said: "Dear pastor, we haven't done our duty. Let's take up the collection again next Sunday." And a chorus of "Amen's" came from all over the church.

But the pastor got up, with tears in his eyes, and said: "My friends, I haven't done all I could, either. I want to give more next Sunday, and I'll give my boy, too."

Then we sang a hymn as we closed, but it sounded different than it ever had before:

"Love so amazing, so divine,

Demands my soul, my life, my all."

The organist said she believed it went through the roof, and I guess the Lord thought so too.

I think that old deacon felt pretty bad when he found that his day-dreaming had been done aloud. And one or two felt pretty hard at first, but they knew it was true. So that was what started our missionary church, and we've kept on ever since. There have been fourteen members of our young people's society to go as missionaries in the last five years—six of our best young men and eight of our brightest girls.

Jack Bright? He married the organist, and they are in Shantung, where his medical skill is winning a way for Christ. Mary Bright married the minister's son, and they are conducting a mission in the slums of Chicago.

The old deacon has gone to his rest now. I wish we had more like him. Jim keeps his mother on the farm yet, but she's getting pretty feeble. You're much obliged? Oh, that's nothing. I'm glad to tell you. You see I have two of my own boys that are in the work, one in India and the other in a little mission in Northern Wisconsin, and another getting ready to go. My name? John Dahlberg. You're laughing? Yes, I was the one who gave only five cents that day. What the old man said about putting it in the Lord's hand struck me. But I hope to give the Lord a boy or a girl for every one of those five cents. Even my two youngest are talking about going already. You see the Lord said, "Go ye," so we're going. Goodby.

(Copies of this article may be ordered in book-let form at \$1.00 a hundred, by writing to P. L. Wetzler, 610 West 28th Street, Minneapolis, Minn.)

THE OVER-FLOWING CUP

There is only one point to this message. But it is a point that could make all the difference in the world. It will do us all good to ponder it.

Let us begin with Justice. "Justice," said Plato, "is giving to everyone what is his due." And what a different world this would be if justice ruled; if no one received too little or too much; if everyone had his due! Justice is a great and fruitful virtue.

(Continued on page 46)

The Editor's Columns

Out of the Past

MILE after mile gave the impression that if the days once were good, it was no longer so. Huge valley-floors torn up roughly and left lying in regular piles, as though some giant mole had moved below the surface and at one end of the mounds the dilapidated remains of an old gold-mining dredge. Side-hills, pock-marked by the nervous rootings of the prospectors who have scratched hopefully since the days of the '49ers. Abandoned mills clinging tenaciously to steep-sided mountains where their owners once clung as tenaciously, seeking the precious metal. Caved-in tunnels and pits, rotted timbers, deserted camps and even rotting log villages, ghost-like, staring through the trees.

Desertion everywhere.

Yet back in the heart of this land of a former romance, I picked up gold, I chipped gold-bearing hard rock. I pounded it to fine powder in an iron mortar and under gnarled though experienced hands I learned the fundamentals of panning.

What if others had been in and gone, through the wilder gold-rush years? What if others felt that there was not enough left to hold them longer? The bald fact remains there is value there for the one who not only wishes it but is willing to labor for it, just as there is eternal value in the rich ore-bearing lode of the spirit.

If you are mining for spiritual gold what moots it though the seeker of the rich strike move on, restless to be where the value might be had for the mere grasping. Your job is to dig and if you do there will be enough to satisfy the seeking heart.

JmR

Food—For Thought

AND now, because it is time rather than because of any conscious need of sustenance, I find my noon-time place astraddle a porcelain-topped stool before an immaculate porcelain-topped counter, among many others bent toward the self-same custom.

Marie, mother of the stalwart lad who frequently eats with his proud and happy mother at the end of her shift, smiles and inquires, "The same today?" and disappears behind two busily swinging doors to prepare my modest lunch.

I am not so certain that the same noon-time lunch, day after day and day after day, prepared in the self-same way at the self-same hour, served in a purely business-like manner and partaken of as part of the regular routine, promises all that an appetite or capacity, even as small as my own, might deem essential.

Yet if the spiritual hunger of countless may be thus ministered unto, the self-same fare, at the self-same hour, by the self-same servant purely physical needs should be the last to rouse in protest.

Unfortunately, seeking and failing to find nourishment, bodily or spiritual, folks perhaps more normal in their appreciation of need than I, move on to some neighboring counter. The hungry demand food!

JmR

More Light

THROUGH the years they have been showing, to the nomadic public, what is correctly spoken of as the "most beautiful formation cave in Kentucky."

From one end to the other it is a living, growing cavern, where under the high-powered electric lights, one marvels at both the varied and vari-colored growths of onyx, which geologists say form at the rate of a cubic inch to the century. One marvels at the age represented by gigantic stalactites and stands in open-mouthed awe.

Now there lies upon my desk a wire from the owner of this onyx paradise. "Shorty and I just came out of three new chambers in Diamond Caverns stop Beautiful beyond words stop Can you be here stop Will let no one go in until hear from you."

Several years ago, I heard deep roaring, as of mighty winds, seeming to come from beyond the indescribable formations in the then end of the cave. Deliberate study of the cave, of surface contours and knowledge of cave directions, on the part of the owner, led him to set several blasts which opened up a small "crawlway" leading to the first new chamber. Other chambers followed and by the time I was able to spend a few days in that delightful hill-territory a new section had been opened up fairly exceeding in length the entire length of the old cave.

Thus it is that Diamond Caverns has been only half shown all these years. Not that it wasn't worth a trip from any quarter of the States to see, for it was. But like the functioning of many a pastorate, it stopped before it was half through.

Now at Diamond Caverns, one may see, if one will, the inanity of satisfaction and content. You will no doubt meet obstructing walls, but they are no reason why unseen beauties beyond should forever remain in darkness. Greater glories lie ahead. Push on!

JmR

FROM MY READING

I followed the rapid current of a life that, like a stream rising in the mountains, rushes out of humanity through shadows of danger and mists of romance, bearing such blessing that everything shall live whither the river cometh." I am only astonished at the patience of the Holy and righteous God who has borne and borne long-suffering with me, the unworthy sinner.

Don't you think that after the Holy Spirit has put down the history and biography of the Lord Jesus—one should be ashamed to put down one's own biography or that of a friend?

Instead of seeing Jesus he saw only his imaginarily painted pictures. The church failed to show him the eternal realities of the Christian religion.

Two things that impressed him most while he listened to the prayers of these evangelists were their bowing on their knees and praying for forgiveness of sins for their friends and enemies alike.

As I compared these with my own life as a *Mullah*, and our great ecclesiastics, I said to myself, "Surely there must be in his religion something that makes him so good and sweet which we have not in ours."

I had noticed that throughout all our conversations from the beginning this wise man had never made a single remark derogatory to my religion and my prophet.

Just a block from the main market street is an upper room of four bare sun-dried brick walls with two small papered windows for ventilation and light, without any furniture or decoration. But there never was built a room in the whole country of Kurdistan that held more of God.

Having no cup or gilded silver or any chalice the potter's make, he squeezed the juice in the palm of his hand and drank it. "This is my blood—in remembrance of me." The vineyard which for him had become a holy temple.

For the first time Sa'eed felt the joy of freedom, and for the first time the thoughts of reading his Bible had left him. For him Dr. Alexander's stable became a sanctuary of worship.

He is too big and kind-hearted to be business-like. He always says, "I studied medicine, not with the main object of collecting bills."

Before parting, he made us all kneel in his room and committed us to God in a prayer so fervent that I have never forgotten it through all the years.

All those who had been skeptical now believed that God's grace can make a prophet, even of a rugged Kurd.

I deplore argument for argument's sake, which is the habit and pleasure of our hypocritical Persian gentlemen; as religion is of the heart and faith being fundamental to it, nothing can take the place of a sincere and passionate

pleading with the unconverted to accept Christ by faith alone.

"Love your enemies," when put into practice, will never fail of results.

My 500 page book in Kurdish poetry on Christian truths was the result of forty-six years of labor, of stolen time from my medical work.

Islam is a system of stolen truths. There is not a thing of primary importance in it which could be claimed as original.

Mohammed said, "If Jesus had not gone too far in the religion of God, I could have accepted his religion."

Any comparison of the two personalities (Jesus and Mohammed) will and must convince an unprejudiced and unbiased Moslem who is an honest seeker after the truth that Christ is so unique that any such comparison is simply preposterous.

Any other scheme used by modern missions, if this main object of the Gospel is not its true goal, is doomed to failure.

The best and most effective service a foreign missionary could render is to prepare to guide the natives who should assume the responsibility and do the work in every branch of missionary service.

Can a Moslem be converted? We might as well ask, "Are the Moslems included in the heart of Eternal Love?"

The greatest need of an individual Moslem, and the best that Christianity can give is not its creeds, rituals, forms nor even a new economic and social order, but a new life, regenerated nature and the transformed heart.

We who were born and have spent our life in Moslem lands and have first hand knowledge of conditions among all classes of Moslem society bear witness to the fact that we never met a person of that religion who had a pure heart, clean thoughts, elevated conversation or even understood what is meant by holiness.

Islam, with all its boastful monotheistic theology, its elaborate system of laws and rituals, its prayers, feasts and pilgrimages, has proved itself totally inadequate to meet the needs of its adherents.—J. M. R. From *THE BELOVED PHYSICIAN OF TEHERAN*—Cokesbury. By Isaac Malek Yonan.

"What have we to expect?

Anything.

What have we to fear?

Nothing.

What have we to hope for?

Everything.

For the battle is not our's,

But God's."

—Pusey.

CHURCH METHODS

Rally For Church Schools—Church Membership—Stewardship

THE YEAR AHEAD

Rev. Gordon W. Mattice, D.D.

Organized plans for October and November at Westminster Church, Rochester, New York.

General Observances:

National Missions.

All organizations functioning. All members enrolled in some activity.

General visitation of congregation and community.

Women's Society Chapter Meetings start.

Tuesday, Oct. 2: Women's Society Luncheon.

Wednesday, Oct. 3: Preparatory Service.

Sunday, Oct. 7: Holy Communion and Reception of New Members.

Monday, Oct. 8: Home Makers Club.

Tuesday, Oct. 9: Missionary Society, 2:30 p. m.

Wednesday, Oct. 10: 7 p. m., Meeting of Trustees of the Youth Budget. 8 p. m., Midweek Service.

Thursday, Oct. 11: Presbyterian Day at Central Church. Westminster Women's Society Book Reviews and Lectures start. Meeting of Board of Trustees.

Wednesday, Oct. 17: Midweek Service.

Sunday, Oct. 21: The Christian Home Sunday.

Wednesday, Oct. 24: Midweek Service.

Thursday, Oct. 25: Women's Society Book Review and Lecture.

Sunday, Oct. 28: Temperance Sunday.

Wednesday, Oct. 31: Midweek Service. Reformation Day Service.

November Theme:

Evangelism and Stewardship culminating in Thanksgiving.

General Observances:

It has been suggested that November be the month of ingathering of new members and a program of evangelism culminating in a service on the 25th. What do you think of this idea?

Father and Son Week—Dinner.

Tuesday, Nov. 6: Women's Society Meeting.

Wednesday, Nov. 7: 7 p. m., Meeting of Trustees of the Youth Budget. 8 p. m., Midweek Service.

Thursday, Nov. 8: Women's Society Book Review and Lecture. Meeting of Board of Trustees.

Sunday, Nov. 11: Armistice Day. (The Christian Demand for World Peace.)

Monday, Nov. 12: Home Makers Club.

Wednesday, Nov. 14: Midweek Service. Thank Offering Service in charge of Women's Missionary Society.

Sunday, Nov. 18: Stewardship Enrollment Sunday.

Wednesday, Nov. 21: Midweek Service. Preparatory Service.

Thursday, Nov. 22: Women's Society Book Review and Lecture.

Sunday, Nov. 25: Thanksgiving Sunday. Harvest Home Service. Holy Communion.

Wednesday, Nov. 28: Preparatory Service.

Thursday, Nov. 29: Thanksgiving Day.

DIED LAST WEEK, "SOMEBODY ELSE"

We all know the tendency of many church members to leave the necessary routine work of the Church and Sunday School to the *faithful few*. A church bulletin from San Diego, announces formally the death of "Somebody Else." The announcement is bordered in black, and is followed by a solemn statement of the need for others to take hold and carry on the program of the Church.

RALLY PROGRAMS

Many churches are extending the Rally Program over a period of a week, including in the program the Annual Sunday School Promotion Service, and the Recognition Service for Sunday School Teachers. Plans for the Recognition Service may be secured from National Hdqts., 1816 Chestnut Street, Philadelphia. William T. Ellis is the Chairman of the National Committee.

RALLY PROGRAM POINTERS

"In the Name of Christ we greet you again and in the interest of His Kingdom we challenge you to renewed activities in that department of your church where you have elected to minister.

A Church presents a message of Hope, a ministry of Helpfulness and an opportunity for Service. Our Gospel is such a message; our Church organization is such a ministry; while our aim is to assist each one in finding such a place of service. If you have not found such a place where your life may register for Christ your church life is still difficult and is failing to meet your needs."—*An Elder of Wooster Avenue Reformed Church, Akron.*

BIBLE SCHOOL REVIVAL

October finds us all busy martialing our forces for the fall and winter work. No field of activity is receiving more thought and attention than the Bible School. The leaders in any congregation know perfectly well that the fall revival must be felt first of all in the teaching service of the church. For unless, or until, the school is keyed to standard pitch, the work of the church will lag all along the line.

We know of no better definition of the Bible School than this: It is the teaching service of

the church to win souls to Christ and to train them in Christian service. The school, therefore, is not something apart from the church, nor is it a part of the church, or a mere annex to the church. It is the church, organized for a specific purpose. That purpose is not primarily intellectual nor ultimately ethical; it is always evangelical. Its mission is to win souls to Christ and to train them in Christian service. The primary responsibility for the accomplishment of this purpose rests with the teacher. The school fails where the class fails; the class fails where the teacher fails; and the teacher fails where the consciousness of spiritual mission fails. As a teacher, have I a sense of mission? Is my purpose anything more than to maintain order, instruct, to entertain. Have I a passion to accomplish something deep, vital, permanent in the life of the pupil? Am I willing to pay the price, to practice the self-denials, to make the necessary sacrifice? Have I any burden of soul for the class? Any passion for Christ? Present at Sunday 1,108.—*Church Chimes, Louisville.*

RE-EXAMINED LIFE

On living the re-examined life. Did you ever examine yourself? Let's think about our relationship to God and the Church just for a moment. Honest, now, am I really and truly interested in my Church? How would the minister classify me? As interested, indifferent, cold? As friend and helper, or just as—one of the congregation? Would he be justified by what I do? I really give as the Lord hath prospered me, or do I just think I do? If I should add up my contributions to local Church support and to missions, would they represent as large a part of my total income as I think they do? Would a stranger think me as liberal as I think I am? Do I really care for Mission at all? Do I really stir myself—a new suit, cigars, street cars—anything, to help forward the cause? Do I ever really deny myself, or do I just think I do? Do I really believe I more blessed to give than to receive, or do I just think I do? What of a church member am I, anyhow? Am I a kind I think I am, or do I just think I am?

—Dr. Gilbert T. Rowe.

DECEMBER—LOYALTY MONTH

How and Where Does the Other Half Live?" The question which ought to be discovered by a half of the church according to the proposal of the Committee on Evangelism. They suggest that we work up to December as Loyalty Month in which we endeavor to secure the attendance of every last resident member of the church at some service of the church either on Sunday or mid-week.

TRAINING LEADERS

Train the leaders of the next generation must. It is easy to be fooled in this age. Goodness may fail if it is not also discerning and wise. One of the humiliations that the reader of history must suffer comes from the stupidity of best people. The blundering goody-goody is the subject of the cartoon and ought to be. Virtue must be sagacious. Otherwise it may become

futile. There is a difference between cleverness as an end in itself and accuracy of insight as a means to the perception of the truth.

Clean the leaders of the next generation must be. They must match their discernment with moral energy. The word is timely just now when so many a standard is smirched. A clean life is the mark of nature's nobility. We recognize moral soundness and we yield to it when we are true to the call of the highest.

Fit also the leaders of the next generation must be. The word comes out of the vernacular of the day. When a man says that he is feeling "fit" we know that he is filled with vigor and courage and expectation. The fit workman gives a good account of himself; the fit scholar does his work with joy; the fit homemaker orders her household with the success of the "excellent woman" as she is pictured in Proverbs. The remorseless processes of modern life weed out the unfit, and those who are fitted to meet the responsibilities of the age survive.—*Exchange.*

Turn your back on any leader who offers you ease and abundance by freeing you from work! For from the day you accept that philosophy your future will be behind you.—*Newel Dwight Hillis, D.D.*

What My Absence Did:

- 1 It made some question the reality of religion.
- 2 It made some think that I was a pretender.
- 3 It made many think that I regarded my spiritual welfare and that of others as a matter of small concern.
- 4 It weakened the effect of church service.
- 5 It made it harder for the preacher to preach.
- 6 It discouraged the brethren, and therefore robbed them of blessing.
- 7 It caused others to stay away from church.
- 8 It made it harder for me to meet the temptation of the week.
- 9 It gave the devil more power over lost souls.
- 10 It encouraged the habit of non-church going.

What My Presence Did:

- 1 It caused people to have confidence in me.
- 2 It made people know that I regarded my spiritual welfare and that of others as a matter of great importance.
- 3 It had a good effect on the service.
- 4 It made my friends feel more welcome.
- 5 It encouraged the brethren and helped the preacher in his work.
- 6 It caused others to come to the house of God.
- 7 It made my life stronger for another week.
- 8 It removed stumbling blocks from the sinner's path.
- 9 It pleased God and I was happy.
- 10 It caused others to say "He practiced what he preached.—*Bulletin, First Presby. Church, Chicago Heights.*

LAYMEN WRITE EDITORIALS

An enterprising Business Manager of a Church Bulletin, William Teaff, Los Angeles, secures the co-operation of laymen of the church to write editorials on various moral and religious topics for "The Community Bulletin." The editorials are worthy of space and the writer, as well as the readers, must profit by the concrete expression of convictions on such topics. This is an excellent idea for pastors in securing material for the church column in the local newspaper. Any layman who will express himself on a specific topic will put that expression into practice. Why not try it for your Rally month?

THE AEROPLANE CONTEST

This interesting contest was carried on by the young people of Trinity Lutheran Church, Chicago Heights, and might prove an attendance stimulator. Since many young people are interested in making Air Plane Models, there should be plenty of co-operation in getting models for advertising purposes. The following notice appears in the Trinity Calendar.

The contest between the Silver Ace and Flying Glory Aeroplane has begun. Sunday evening next a report of the sides will be given. One side is sure to be in the lead. Which one?

The contest is based on winning points for these reasons:

1 Any person, adult or child, who reads 20 verses of the Bible or who commits to memory one verse of scripture daily receives 50 miles for the week.

2 Every unmarried confirmed member present at devotional or social meetings receives 20 miles.

3 Every married person present at devotional or social meetings receives 10 miles.

4 Every visitor present at the devotional or social meeting will count 7 miles for the side that brought them to the meeting. After the visitor has been present for three times they will be allotted to the side their name indicates. The sides are divided according to the Alphabet. The one side is made up of all whose names begin with one of the letters of the alphabet from A to M. The other side is made up of the persons whose names begin with N to Z. After a visitor becomes a member the side that brought him will be given 50 miles.

5 The side that furnishes the leader for the devotional meetings is given 25 miles. Each side will be allowed to furnish one half the leaders.

6 The side which is successful in securing a home for the social meeting is given 25 miles.

LOOKING FOR NEW BABIES

The above title is used for the announcement of a new poster for the Infant's Division, White Temple Baptist Church, San Diego. There is a special place for the name of every little stranger in the "Old Lady's Shoe" poster in the foyer of the church. The places reserved for the

names of babies are outlined as little shoes, and members are asked to report the names for the cards.

NO UNDERTAKER NEEDED

This announcement is made by the Sunday School of Hyde Park Community Church, Cincinnati. The paragraph under the heading reads: Our Church School is just about the liveliest thing in this whole institution. As evidence of this we call your attention to the average attendance each Sunday for the period from September 1 to October 7. It was an average of 108 better than for the same period last year. The average offering for each Sunday was \$23.10 better than each Sunday last year. We can't raise the dead, but we can revive the living, so come on and get in and have a drink at the spring of enthusiasm and get some religious teaching and training. If you're looking for life and health we have it. We're not a bit stingy, we'd like to share it!

A WHITE ELEPHANT BOOTH

Many church organizations are making use of the "White Elephant" idea for raising money for minor features of their work. A women's Missionary group in one of our Southern cities made a huge poster of an elephant on white cardboard, and cut a hole in the poster for a window to receive the gifts. The elephant formed the front of the gift booth, and created much interest and fun.

ROYALTY DAY

Royalty Day was celebrated at First United Presbyterian Church, Spokane, Washington, October 20. The text for the sermon was, "Christ is King of all the Earth."

SERMON OUTLINE TO STIMULATE CHURCH LOYALTY

Enoch, must have been one of the best and most attractive characters in the Bible. Many facts are given about him, but we are told more than once that he walked with God. Now, we know he had to do certain things before he could walk with God.

1 He had to go the way God was going. God chose the way they walked, and Enoch had to go with Him. The same thing is true today just as it was then. Any humble, faithful Christian can walk with God today like Enoch did if he will go the way God is going.

2 He had to walk just as fast and no faster than God was walking. . . Many of us today run away ahead of God. The schedule that is the same yesterday, today and forever, is too slow for us. We are not willing to wait on God. But the vast majority of us are way behind God. We are unwilling to obey His commands. His service is not attractive to us, and we lag behind and are out of step. His ways are not our ways, and all we like sheep have gone astray.

3 He had to agree with God. Enoch could not have his own will when he walked with God. Only God's will could be done. And I cannot

her, in these days in which I live. But when humbly and lovingly agree with Him, and surrender completely my will to His will

He really comes and walks with me,
And sweet communion here have we,
He gently leads me with His hand,
To heaven's own borderland.—*J. D. Mell.*

DEVOTIONAL SERVICES

The following outlines for devotional services are offered to you by the Rev. William F. Ehmann, Bethany Presbyterian Church, Sacramento, California:

I. The Christ of Today.

1. Slides (2) Hymn "Take Time to be Holy."
2. Slide "Teaching from the Boat," Scripture Matthew Lk. 5:1-11.
3. Slide "The Widows Mite." Solo, "Thy Life Thou Gavest For Me."
4. Offertory slides (2) "Beautiful Garden of Prayer."
5. Slide "The Good Shepherd." Solo, 7 year girl.
6. The Nazarene (Slide). Poems.
7. Slides (2) Hymn, "Face to Face."
8. The Nazarene. Talk.
9. Slides (2) "Jesus Saves."

II. The Face of Christ.

1. "I must tell—Jesus," Hymn Slides. Boy Temple. Scripture, Lk. 2:41-52.
2. Baptism. Piano Solo: "I Would Be Like Jesus."
3. Stilling the Storm, Master the Tempest is Singing, Poem.
4. Home of Mary and Martha. "Take Time to be Holy." (2 slides.)
5. Teaching. "Beautiful Words of Life." Solo.
6. The Good Shepherd, "Saviour Like a Shepherd Lead Us," Slides.
7. Face to Face, Duet.
8. Hymn, "Jesus Saves." (Slides.)

III.

1. Slides of Hymn, "I Need Jesus," (3). Two stanzas and chorus.
2. Slide, "Jesus in the Temple," (boy of 12)
3. Scripture, Lk. 2:41-52.
4. Slides of Hymn, "Give of Your Best to the Master," (3). Two stanzas and chorus.
5. Slide, "Blessing Little Children." Solo, "I Think When I Read That Sweet Story of Old."
6. Slide, "Instructing The Disciples." Slide on while congregation sings, "Jesus Saviour Not Me."
7. Offertory.
8. Slides, Hymn, "Beautiful Garden of Prayer" (2).
9. Slide, "The Nazarene," Remarks.
10. Slides, Hymn, "Living for Jesus," (4), 3 stanzas and chorus.
11. Slide, Christians—Comrades—Citizens.
12. Slides. Hymn, "Loyalty to Christ," (3). 2 stanzas and chorus.
13. Benediction.

CHAIN REFERENCE BIBLES

Any pastor who has not secured a description and circular matter on the newest edition of Kirkbride's Chain Reference Bible is depriving himself of a real treat. The Bible is the result of many years of diligent research and is so set up as to be of constant help to a student. It is impossible to give an adequate description of the work, and we urge that you avail yourself of the opportunity to get a free description of the volume by writing to the Kirkbride Bible Company, Indianapolis, Indiana.

STUDENT GROUPS

Churches should make every possible effort to organize student groups without delay. A daily and weekly routine is soon established after students register, and after the routine is under way, it is difficult to secure attendance and interest. Student Groups organized early in a school year have a much greater chance of adequate enlistment and support.

PRAYER FOR YOUNG PEOPLE AWAY AT SCHOOL

"Our Father, God of all wisdom and knowledge, we commit unto Thy great and loving power our young men and women whom Thou hast called out of their homes to seek that knowledge by which they shall more ably serve their generation. Grant unto them the consciousness that during the days when they are separated from loved ones, they are one with them in Christ. Guard them amid the necessary dangers of life, be a strong shield and buckler unto them. Give unto them Thy light to lead them into Thy truth. And lead them ever more closely unto Him who is the Fount of all wisdom, that they may see His will as the great aim and end of life. In His Name we ask it, Amen."—*Rev. F. F. Gibson, Louisville, Ky.*

EDITH CAVELL ANNIVERSARY

October 12th is the Anniversary of the martyrdom of Edith Cavell. In some sections, organizations are observing this date in the general "Peace" education plan. The following letter published in metropolitan papers will be interesting to many who have any scruples regarding education on causes of war.

MUNITIONS SELLING 'HELL OF A BUSINESS'

A munitions salesman's opinion of his trade as "one hell of a business" was placed today before the Senate munitions committee.

The description was embraced in a letter which Frank Sheridan Jonas, agent for Federal Laboratories and Remington Arms, wrote to Owen Shannon of the Curtiss-Wright Export Corp. in 1933.

This is what Jones said:

"The Paraguay and Bolivia fracas appears to be coming to a termination, so business from that end is probably finished. We certainly are in one hell of a business, where a fellow has to wish for trouble so as to make a living, the only

consolation being, however, that if we don't get the business someone else will. It would be a terrible state of affairs if my conscience started to bother me now."

Washington, Sept. 11.—(AP)

AMAZED AT RUSSIAN POVERTY

Joseph Toole, Labor member of Parliament from the manufacturing district of South Salford and Manchester, returned home from a visit to Russia on August 28 with the impression that the Soviet system would not suit Britain. In a remarkable review on the Russian situation Mr. Toole declares that Moscow's annual conference for extending Soviet control over the whole world "would more appropriately be held in a lunatic asylum. I have never seen such abject poverty in the world, never so many beggars or so many drunkards in any European or American city," he said, "as I saw in these Russian cities of Leningrad and Moscow. The cost of living is appallingly high. The average wage of the Russian industrial worker in round figures is \$27 a month. Against this, poor quality butter costs \$4.90 a pound. Clothing, shoes, meat, bread, soap and the general necessities of life are all rationed out, and women and children are seen standing in lines with ration tickets waiting for their share of the scanty supplies. I paid \$1.50 for four wild pears, the same for a cauliflower, \$5 for a chicken and a mile ride in a droshky also cost \$5. Every effort was made at my hotel to give visitors the best obtainable and to create a good impression, but when I could evade the official guides, without whom nobody is supposed to see or learn anything in Russia, I was told in English that I was getting better food than other people could obtain."—*Exchange*.

EPOCHS OF LIFE

Under the above head, the Rev. Martin J. Helpner, Buffalo, N. Y., lists Baptisms, Marriages, and Funerals, in his weekly Church Bulletin. This calls especial attention to the importance of these occasions in the life of a Christian.

SIGNS OF THE TIMES

A Warning—"Come, Mr. President; come, gentlemen of congress, cleanse the administration of ultra-socialists and communists before it is too late. America does not want them. This is still the country of Washington and Lincoln; a free America, a democratic America where free speech, a free press, religious tolerance and freedom from dictatorship are desired," was the conclusion of a lengthy Editorial in the Paul Block chain of newspapers.

Three thousand Bakers in the New York State Association have returned their 'blue eagle' badges to Washington "in protest against a regime that has proved disastrous and forced many bakers into bankruptcy," said the New York Times.—*From The American Organist*.

SIXTEEN MM. SOUND FILM RENTAL LIBRARY

Bell & Howell Company announces the establishment of a 16 mm. sound-on-film rental library with branches already opened in various key cities of the country.

A prime aim of the library management is

that the subjects shall be both interesting and clean. Each picture, before being chosen for the library, is viewed by a screening committee which requires that it must first of all be genuinely high grade. It has been found that the rental market includes lodges, luncheon clubs, women's club, schools, parent-teacher associations, churches, and home gatherings; and the requirements of such groups are kept constantly in mind by the committee in making their selections.

Fully a hundred 400-foot reels from Educational Film Corporation and other producers are now available in the library. In addition to such popular informative pictures as "Krakatoa," "spectacular submarine volcano three-reeler," the Erpi educational series with subjects on acoustics, energy, etc.; also beautiful presentations of outstanding operas, including "Carmen," "Faust," and "Martha;" a fine array of travel subjects; rollicking comedies; and a large variety of well-selected miscellanies.

Prominent in the library listings will be what is called a series of Feature Lecture Films, including five subjects in which the voice of the well-known explorer, Rev. Bernard Hubbard, will be heard describing his Popular Alaska pictures. In this same series the voice of A. J. Bailey, director of The Chicago Academy of Sciences, will be heard in an interesting running commentary of his movies of "Wild Life Over the Gulf of Mexico;" also in a similar manner Richard Finnie, the dashing young Arctic adventurer, will describe his popular picture "Among the Igloo Dwellers." Major Sawderson will likewise be heard accompanying his "Republic in the Clouds"—a really remarkable motion picture of the little known countries of Bolivia, Peru, and Ecuador.

"This Is America," a six-reel feature, has just been added to the library. "This Is America" is a stirring sound picture dealing with events in America from the days of the World War to President Wilson in 1917 to the inauguration of President Roosevelt in 1933. Much of the sound consists of a commentary on the pictured events written by Gilbert Seldes and spoken by Al Havrilla.

Among the many interesting personal snapshots in "This Is America" are striking pictures of Woodrow Wilson in Paris and Franklin Roosevelt as Assistant Secretary of the Navy; and there are characteristic shots of Calvin Coolidge, Warren G. Harding, and William Jennings Bryan, to mention only a few of a host of outstanding personalities. Battlefield scenes, the crash of the stock exchange, even the era of "pole sitters," are all depicted and commented upon most interestingly. The whole story of the tremendous years of 1917-33 is presented in a vivid unforgettable record.

The exact name of the library is the Bell & Howell Filmosound Rental Library. H. A. Spaulding, who helped build up the company's silent film library, is in active charge. Already branch libraries have been established in Altoona, Pa.; Denver; Washington, D. C.; Wilmington, Delaware; Baltimore; New York; Philadelphia; Providence, Rhode Island; Chicago; San Francisco; and Hollywood.

FOR CHOIR AND CONSOLE - - OCTOBER

PLUDE

Harpe Celeste	Grey
relude	Thais
ymn of the Nuns	Lefebure-Wely
omanza	Reiff
relude in E	Marchot
octurne	Stoughton
ludio	Mendelssohn
urgo	Handel
omanza	Matthews
urgo	Dvorak

ERTORY

everie	Dickinson
mple Aveu	Thome
urgo	Handel
ndante Religioso	Smith
ustorelle	Becker
ludio	Beethoven
ells of Aberdovey	Stewart
urgo	Dvorak
ivent Hymn	Best
ragment	Schubert

ANTHEM

Praise The Lord O My Soul	Wood
Gloria	Mozart
Who Is Like Unto Thee	Roger
How Beautiful Upon The Mountain	Galbraith
Hark! Hark! My Soul	Speaks
Sing Alleluia Forth	Buck
The King In His Beauty	Nevin
Abide With Me	Barnby
Thanks Be To God	Mendelssohn
One Sweetly Solemn Thought	Ambrose

POSTLUDE

March in E Flat	Faulkes
Postlude in F	Swift
Trumpet Voluntary	Purcell
In a Monastery Garden	Ketelby
Postlude in E Flat	Smart
March de Fete	Becker
March Romaine	Gounod
Festivo	Boslet
Gothic March	Salome
Postlude in D	Newell

ILLUSTRATIONS

By the REV. WILLIAM J. HART, D.D.

Let Us Go Straight to Nursing!

22:27. "I am among you as he that serveth."

the danger that confronts this generation is dramatized in that familiar incident in the life of Florence Nightingale. Sailing into Scutari harbor with a battalion of nurses to serve the British soldiers in the Crimean War, a young nurse, bubbling with enthusiasm, and sensing the dramatic possibilities of the part she was about to play, ran up to Miss Nightingale and said, "Oh, dear Miss Nightingale, when we land I don't let there be any red tape delays; Let us go straight to nursing the poor fellows." The next leader of nurses made the tart and realistic reply, "The strongest will be wanted at the tubs."

The attitude of many today is the attitude of the emotional young nurse. We want some thing to do. We want to cut the red tape and play a major part in the center of the life so that the dramatic yearnings of our hearts may be satisfied. The voice of wisdom, the voice of . . . Florence Nightingale to the young nurse, says distinctly, "The strong-

est will be needed to do the simplest, most unheroic, most elementary tasks if we are to serve a sorely wounded world in the way in which it most needs to be served."—*The Rev. T. C. Speers in "The Power of the Commonplace." (Harpers).*

Barges, Ships and Liners.

Prov. 30:19. "The way of a ship in the midst of the sea."

"There are three kinds of Christian workers," said someone with a vivid imagination—"canal barges, sailing ships, and Atlantic liners." This description was then furnished.

"The canal barges need to be dragged to the work. Often they do wonderfully well, but on the whole one volunteer is worth three pressed men.

"The sailing ships make fine going so long as wind and tide are with them, but when things get hard, when the 'winds are contrary,' when the work is discouraging, they turn tail and sail away.

"But give me the Atlantic liner type of work-

er, the man who can fight his way through wind and tempest, because within there burns the hot throb of the mighty furnace of the love of Christ."—*From Onward.*

Adventurers for Christ.

Phil. 2:13. "For it is God which worketh in you both to will and to do of his good pleasure."

In a recent issue of the Old Girls' Magazine of a well-known girls' school in this country (England), is this personal witness:

"Now that I have victory in my own life and am willing to share that experience to help others, almost every day God puts me in touch with people—a musician, a machinist, a district nurse, a surgeon's wife and others have come in the last few weeks—thus it spreads. It is not working for God, but letting him work through me, which effaces the self-effort.

"As knights of old set out on their quest—

Saw the vision,

Took the vow,

Made the venture,

Held their vigil,

Kept their vitality in action, and

Gained their victories on the way, so is the Christian's life a great adventure."

—*The British Weekly.*

To Err Is Human.

Gen. 41:9. "I do remember my faults this day."

Those who think it easy to avoid typographical errors in publications, provided real attention is paid to the matter, should read the following letter sent to me by Frank Bergen, the distinguished lawyer and publicist of New Jersey:

"Several years ago I prepared a brief of about thirty-five pages which I desired to have perfect, both in its legal statements and in print. I read the proof myself, and requested the printer to send another proof on the following morning, which he did. Thereupon, I stated to the operatives in the typing room that I would give twenty-five cents for every error they found in the second proof. Within an hour they pointed out sixty-four, and I paid them \$16. Shortly after, I handed the brief to two girls in the ante-room to announce visitors and run errands, and I offered them \$1.00 for every additional error they might find in the proof. They pointed out ten. I paid the money, and made no further effort to eliminate errors from the printing."

—*William Lyon Phelps, Scribner's.*

Church and Stadium.

Luke 14:23. "That my house may be filled."

The following item appeared in the Associated Press in December, 1933:

Chicago—Having reached the age of 100 years, Mrs. Caroline M. Willets said she had no advice about how to live long and happily, but she did offer one comment. It was:

"When it becomes as easy to fill a church as it is to fill a football stadium, I believe it will be a better world."

Reasons Why Church Merits Support.

Eph. 5:25. "Christ . . . loved the church, and gave himself for it."

There are people who refuse to support the church on the ground that it has outlived its usefulness. Are they right? Leaving aside the religious inheritance of which the church is custodian, or the good which has been accomplished by generations of church people before us, it is only fair that we should ask ourselves the following questions before agreeing with them:

Who set the standards of high moral idealism in your community? The church people.

To whom do you turn for help in philanthropic projects? To the church people who are responsible for the bulk of support.

To whom would you turn if you had made failure of living, and the things that you have cherished had turned to dross? To some churchman who had discovered the finer values of life.

To whom would you turn for help in sorrow? To some churchman who had corrected his own sorrow by a faith in the loving care of God.

Would you like to live in a community that did not have the radiance of such people?

Does not the institution that has inspired them merit your support?

—*Editorial, The Ladies' Home Journal.*

There's No Place Like Home.

Mark 5:19. "Go home to thy friends."

The grandchildren of President and Mrs. Herbert Hoover visited their grandparents at the White House in Washington in December, 1933. There were three of them. Peggy was about four and a half, and Herbert III, known in the family as "Peter," was halfway between her and Baby Joan, aged eight months.

They remained with the grandparents six months, and there was great excitement when in June their parents came to take them home. The children thrilled with the idea of a long journey, began to help with the packing. Finally Peggy decided that, after all, she did not want to leave. But, as related by Mrs. Ava Long, "young Herbert Hoover III put his small sturdy foot squarely down.

"'Home is nicer,' he said."

—*The Ladies' Home Journal.*

Don't Clip the Wings of Youth.

Isa. 40:31. "They put out wings like eagles (Moffatt)."

A woman in Scotland, who described herself as one "who once was young, and who now is old," recalled the great days of Moody and Sankey. Once, in her youth, she attended an all-day meeting. An address by a Dr. Mackay of Hull, made a deep impression on her youthful mind. Speaking on the text, "Stand therefore" (Eph. 6:14) he addressed himself especially to those who were just beginning the Christian life and who "were in the glory of their first love and ecstasy."

The speaker quoted Isaiah (40:31), and entered

into an exposition. "They shall mount up with wings as eagles—." Here he paused, and with great sympathy in his voice, he said to his listeners: "Don't clip their wings; they'll be down soon enough; they will run and not be weary, they will walk and not faint, till finally they come to stand."

The glory of standing was then described. Better to stand than just to lie down and go to sleep!

Fifty years had passed since the aged woman first heard those words. But she confessed that they had often been in her mind and had given her a great sympathy and understanding of faith. Whenever she saw their enthusiasm she was ready to say, "*Don't clip their wings.*" Young people need their wings if they are to soar to the heights; and those who attempt to clip their wings hold them to a lower destiny.

A Sermon at Cannes.

Num. 22:28. "*And she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?*"

Mr. Lloyd George, a sermon-taster from boyhood, described a clever discourse he heard in 1922 at the Scottish Church, Cannes.

"The minister preached on Balaam, whom he described as a great man, but pointed out that the cause of his downfall was selfishness and not the donkey. He was always thinking of himself. Very different from St. Paul, who did not think of himself but of the people around him.

"The P.M. remarked, 'This sermon goes home on me.' I replied, 'Burns was equally good when he wrote:

*'If self the wavering balance shake,
It's rarely right adjusted.'*

"The P.M.: Yes, that puts the point. Grigg remarked to me, 'That sermon has eaten in.' It is curious how a few stray words will alter a story.

—Lord Riddell's *Intimate Diary of the Peace Conference.*

A Welsh Preacher.

Daniel 5:5. "*And the king saw the part of the hand that wrote.*"

"L.G. sang Welsh hymns with great vigour, sitting back in his chair with his eyes shut. He gave us some stories of Welsh preachers with such dramatic effect—his rendering of some of their sermons very fine. He told of a preacher who when speaking on the text, 'Mene, Mene, Mekel, Upharsin,' so manipulated his hands and the light, previously arranged, that the words appeared in shadow on the white-washed walls of the chapel, with most dramatic effect."

—Lord Riddell's *Intimate Diary of the Peace Conference.*

When the Fifth Grade Travelled With Will Rogers.

Prov. 20:12. "*The ear that hears, the eye that sees.*" (Moffatt).

"My trip to South America was of some use

to someone beside myself," wrote Will Rogers, in one of his happy moods. He was so gratified with a letter that was sent to him after he made a trip to South America and furnished descriptions of what he saw to the newspapers, that he included this letter in one of his short articles on November 14, 1932: The letter, explains itself:

"Dear Mr. Rogers:

Did you know when you left for South America that you took forty-nine fifth grade pupils from Concord, North Carolina, with you? We clipped your daily messages and found the places on the map, and tried to learn all we could of the places. We liked the trip fine. We liked our hop over the Andes with you, Buenos Aires, Rio de Janeiro, Santiago, Chili, Lima, Peru, and all of them were beautiful.

"You have made us love South America. Hurry up and go somewhere else. We want to go with you.

"Fifth grade, Long School, Miss Perberton's Room."

Those forty-nine fifth grade pupils in North Carolina must certainly have had a happy time as, day by day, they read the brief and bright descriptions furnished by Mr. Rogers of the things he saw. Also, they evidently found an interesting way to study geography. The boys and girls looked beyond the walls of their classroom, and in imagination they saw (as they looked through the eyes of Mr. Rogers) scenes of beauty in mountain, plain, forest and ocean.

A King in Overalls.

Prov. 18:12. "*To be humble is the way to honor*" (Moffatt).

Among the many who paid tribute to King Albert of Belgium when he passed away in February, 1934, was an engineer. Said he:

"The King never missed the shaking hands with the engine driver who piloted the royal train, and several of us had the honor to assist him occasionally in piloting the engine—which was one of his hobbies—and which earned him the nickname 'The King in Overalls.'"

Impression Made by Einstein's Face.

Ecc. 8:1. "*A man's wisdom maketh his face to shine.*"

"In a privileged seat in the House of Commons I saw the noblest face ever looked at by these eyes of mine," wrote Jack Lawson, M. P., in *The British Weekly* in March, 1934. He continued: "Great domed forehead, eyes which held mine, simplicity of a child in every feature; yet rare intellectual power stamped thereon. Again and again I looked. Such a face! Who is it? Not until George Lansbury told me did I know it was Einstein, who had to sign his address in London as—'Nowhere.'"

Using Our Faculties.

II Kings 6:17. "*I pray thee, open his eyes, that he may see.*"

Lethargy, I am afraid, characterizes the use of

all our faculties and senses. Only the deaf appreciate hearing, only the blind realize the manifold blessings that lie in sight. Particularly does this observation apply to those who have lost their sight and hearing in adult life. But those who have never suffered impairment of sight or hearing seldom make the fullest use of these blessed faculties. Their eyes and ears take in all sights and sounds hazily, without concentration and with little appreciation. It is the same old story of not being grateful for what we have until we lose it, of not being conscious of health until we are ill.—*Helen Keller in "Three Days to See," The Atlantic Monthly.*

Advice From One Who Is Blind.

Prov. 20:12. "The hearing ear, and the seeing eye, the Lord hath made even both of them."

Helen Keller contributed a very remarkable article to *The Atlantic Monthly* on "Three Days to See" (January, 1933) in which she indicated the things she would plan to see if sight were granted unto her for just three days. The article closed with this paragraph:

"I who am blind can give one hint to those who see—one admonition to those who would make full use of the gift of sight: Use your eyes as if tomorrow you would be stricken blind. And the same method can be applied to the other senses. Hear the music of voices, the song of a bird, the mighty music of an orchestra, as if you would be stricken deaf tomorrow. Touch each object you want to touch as if tomorrow your tactile sense would fail. Smell the perfume of flowers, taste with relish each morsel, as if tomorrow you could never smell and taste again. Make the most of every sense; glory in all the facets of pleasure and beauty which the world reveals to you through the several means of contact which Nature provides. But of all the senses, I am sure that sight must be the most delightful."

Five Needs for Service.

Gal. 5:13. "But by love serve one another."

"The chief needs of American public service are five very simple ones: honesty, courage, common sense, knowledge and vision. The character-building forces of the nation—the home, the school, the church, the college—must be depended upon to provide the honesty and the courage. Nature, and nature alone, can furnish the common sense. To honesty, courage and common sense, the university can and should add knowledge and vision. Given these qualities, we are in the presence of the ideal public servant."—*Nicholas Murray Butler.*

Clocks Ticking After 250 Years.

Gal. 6:4. "Let every man prove his own work."

The earthly remains of Thomas Tompion, the Father of English Clockmakers, lie in a tomb in Westminster Abbey, but the clocks he made 250 years ago are still ticking and keeping perfect time. An exhibition of some of the time-

pieces he made has just been held at the Royal Exchange for the benefit of Bow Church Restoration Fund. Among the forty clocks on show was one belonging to the King. Usually it stands in Buckingham Palace, and it has this peculiarity—it needs to be wound only once a year. This famous "Silver King" clock, also made by Tompion, was loaned by Lord Mostyn, the present owner, who has a book containing the name of every person who has wound the clock during the past 125 years. Like the King's timepiece, it is wound only once in the year. Old Thomas believed in doing his work thoroughly, with the result that it still survives today.

—*The Christian Herald, London.*

"Charlie" St. John Comes to the Bowery.

Luke 19:10. "For the Son of man is come to seek and to save that which was lost."

Before an audience that packed the Old Bowery Mission from end to end, from side to side and literally from floor to ceiling, Charles J. St. John was installed as the new Superintendent of this soul-saving, life-reclaiming agency. Converts were there—four of them to speak with tear-filled eyes and ringing words. Said one of these: "Seventeen years ago I was out yonder in the cold wearing a pair of overalls and a shirt. The cold forced me in. Ahead of the man directly in front of me in the breadline was a withered woman. She trembled in her hunger and suffering. The chap directly behind her took off his ragged overcoat and threw it about her shoulders. That started it! I had hated the world until he did that. Now I was changed—that little act of human kindness did it. It was a different man who came through those old doors. That night I found Jesus Christ." Yes, the converts were there, fruits of the spirit and demonstration of the power Dr. Klopsch and Dr. DeWitt Talmage first released in New York's festering street of poverty and crime half a century ago.

But—even more important—the Bowery was there; hundreds of men, men young and old, men broken by sin and others victims of an economic debacle unequaled in our history as a people. And that the Bowery Mission still has its work to perform, a work that is to go forward now under the leadership of a man whose own conversion was not unlike that of St. Paul, was demonstrated when a score or more struggled to their feet in that crowded room asking for the prayers of "Charlie" St. John and his friends and groping their way to the foot of the cross.—*Dr. Daniel A. Poling.*

Contribution From "A Passing Tramp."

Eph. 4:32. "Be kind to each other, be tenderhearted, be generous to each other" (Moffatt).

"Once when Stanley Baldwin was walking in Gloucestershire he passed through a village where he was told about two old ladies struggling desperately to keep a benevolent institution going. He walked on to Stroud, miles away and there collected two hundred-pound notes

which he wrapped in newspaper and sent anonymously to the old ladies as a gift from a passing tramp."—*Kathleen Woodward.*

I, Too, Shall Give.

Matt. 10:8. "Freely ye have received, freely give."

Because I have been given much,

I, too, shall give;

Because of Thy great bounty, Lord,

Each day I live

I shall divide my gifts from Thee

With every brother that I see

Who has the need of help from me.

—Grace Noll Crowell, *Good Housekeeping.*

S E R M O N S

THE QUEST FOR LIFE

By the REV. CLIFTON JOHN HICKS

Good Master, what shall I do that I may inherit eternal life?" Mark. 10:17.

If in the many theories of evolution we ever find a true one, we shall probably discover that the actuating principle under God in the advancement and growth of the human species has been the unceasing struggle and endeavor after Life—more Life. In every phase of existence mankind cries out after more life. From man's first little square mile of land in Western Asia he has circled the globe in his ceaseless search. Every trek has been a quest for life. From Mongol steppe, from Tartar plain, from Ur of the Chaldees, or the silken city of Balkh, each invasion, migration and exploration has begun in the hunger for life.

Freedom Is Man's First Desire.

Robert Burns intimates that the oyster finds bliss in simple existence, but man like the wild horse, must have untrampled freedom. "Let me out" cries the baby in its play-yard. "Let me out" breathed Adam in his primeval Eden. "Let me out" demands the youth in his circle of home and friends. Whether he be prodigal or genius, the hunger is the same. "Out and away" is the slogan of the searcher after Freedom. Take away fences: take away horizons: take away boundaries: and let me be free. Deserts, mountains, seas, heavens, poles, glaciers and tropic plains have become known to us because of this universal search for freedom. "I know my road, let's take a new one." "something lost behind the ranges, something hidden, go and find it," is the faith of the seeker after greater physical expression in life. "Let us go somewhere else and be happy" is the expression of the physical ache for more life. Unfortunately, happiness is not found "somewhere else." Too often, after touring the world, the wanderer returns footsore and weary to say, "Life is the same everywhere. There is nothing new under the sun. Vanity of vanities, all is vanity." Learning this

may seek a new avenue of escape from themselves.

We Have Termed This Avenue, Wisdom.

Man has become conscious of his thought-world. "My mind to me a kingdom is," he says. "I will explore this kingdom. Maybe in this will true happiness be found." Even when forced to remain stationary within his geographical world he learns to explore others within his own consciousness. In this mind world his explorations seem limitless. The kitten watches the ball tossed back and forth by two boys. Its head wags as it watches the ball. That seems the end to the kitten. A man may see that ball and with unleashed imagination may travel around the world. It is a rubber ball. Without the motion of an eyelid the Thinker travels to the store where the ball was sold, the factory where it was made, the ship which brought the raw products, the camp in the tropics where it was boiled, to the forest trees from which the raw sap dripped. Every glance, sound, touch, taste, or odor brings new worlds before the mind. On the beach I see a board marked in Japanese letters. It is no longer a board. It is a magic carpet to transport me in thought across the seas. The skin of the grape fruit cast up by the tide is not simple garbage. It is a crystal revealing to me pictures of a great ship, breakfast at the captain's table, the flow of wit and humor of care-free travelers. Life, more life, man cries—and Thinks.

Yet the thought world has its boundaries. "There is nothing original said any more" complain discouraged writers and speakers. "It is a beautiful thought, but thousands have held it before." The automobile and the radio are marvelous but they are only concrete reproductions of thousands of years of dreams. Fairy tales loved them in the days of the Arabian Nights. Not only for earthly communication but for space voyages. The earth is too little. Any-

way one looks at it, it is too little. Either travel, or thought bring us quickly to its limits. "Give me space to live in, not merely to look at," man says disgustedly as he turns away from the telescope. Sooner or later each generation repeats the phrase of Augustine: "Thou hast made us for Thyself and we are restless, until we rest in Thee." Thus man turns to the third avenue of search for more life.

This Avenue We Call Religion.

Added to these main avenues man has trodden a thousand by-paths in his efforts to escape from reality. Business, Power over his fellow-men, every so-called way of Success, is taken to make more out of life.

I believe the young man of the text had taken many of them. He had the means to try out thoroughly, as did Solomon, the avenues and by-paths of life. No doubt like most young men he had sought a larger life away from home. He had come from his father's house to the great Jewish center, Jerusalem. Antioch and Ephesus may have passed beneath his notice. Athens, just a run "across the pond" would surely beckon him, and Rome, though not yet the marble marvel the next two centuries were to make her, would have called with insistent power. "Yes, I have been around a bit," I can fancy him saying to his youthful friends, "but it is the same old world everywhere." I imagine he had gone through the schools of his day. He was an earnest young man and would be anxious to do his father honor. He was a bright scholar. He had won distinction and was "a ruler of the Jews." He had wealth, family, position, but was not satisfied. He took a third step. He turned to Religion, Travel, Pleasure, Business, Knowledge, Honor—all were turning to dust and ashes. "Beyond the stars" there must be peace. "I want a larger world to live in. I want a larger place in which to work." He turns to God.

He hears then about the new Teacher from Nazareth. He learns Jesus is coming through the town. "You'll have to run to catch him. He is just passing through." Thus he runs to meet Jesus and asks the great question. "Good Master, what shall I do to inherit eternal life?"

This young man has not lost hope. He still believes there is a satisfying life for man. He believes there is a "source of knowledge." Only faith keeps mankind going on in its search for new realities. Skepticism is the suicide of the soul. Though in our partial faith we may not gain all that is partial to him that believes, we gain something, but the doubter gets nothing. This young man believed that there was a source of knowledge and asked Jesus in the faith that he would receive an answer. It is a healthy condition of the soul to believe in others.

The young man believed that life held a course of action to which he must cling. His failures had not caused him to lose hope in himself. "I have not yet achieved, but I will" is his thought. What must I do? It is a healthy condition of the soul to believe in oneself. He was, at least in thought, willing to assume the burden of the task. He was not a parasite. I find nothing in Calvinism that paralyzes endeavor, but only much to stimulate faith. "Dead in trespasses and sins" a sinner may be but God is not held

to the sequences of time, and oftentimes hears before we speak. Thus the flutter of Hope becomes a stimulus to action, the testimony to action; the cry of Jesus to a Lazarus within the tomb.

The young man seems to believe that there is a lawful way of acquiring possession of eternal life. "Life belongs to me," he seems to say, "this eternal life. What must I do to—inher it." This life was a possession of the race. If lost, it may be regained. It is the property of the race. This belief in the God-acquired possessions of the human race is a necessary factor for development. No mechanistic evolutionary believer; no behaviorist or other teacher that man has only a jelly-like makeup, can believe that man is naturally kingly enough to inherit, by descent, eternal life. It is a healthy condition of the soul to believe in others.

Then this young man seems to believe that there is a bountiful supply. He has no fear that there is not enough to go around. Whatever God has provided for others will be provided for him. The soul is in a healthy condition for receiving new truth when it has confidence in God. It is because heaven is limitless that we are going to be satisfied. No Wandering Jew can be happy though he has unending life. Life must be more than unending. It must be complete.

For all the young man's soul health, a soul health so beautiful that Jesus, looking upon him, loved him, he lacked "One thing." He lacked true insight into the complete breakdown of his daily life. Though he wanted "more life" he wanted it merely attached to what he already had, rather than to have "new life" bestowed upon him. He was not willing to Trust God as much as he thought. It is the secret which prevents many from making the transfer from earth to heaven. Not all the sorrows and trials of life are as bitter to us as our hymns indicate. Even in our most disgusted moments we whisper to ourselves, "It is a pretty good world after all." Afraid to lose this "pretty good" part we thereby "go away sorrowful." It is the shortsightedness of our souls that imprisons our wills. The young man could not see beyond the two words, "sell" and "give." He had so much. He could not see that God could have more. He could not see that what was true in all his other searches must be true in this. To see Athens he must leave Jerusalem. To travel far in the land of Imagination he must not tie himself to a bed of thorns. Fact must give way to Fancy. To enter this larger eternal life he craved he must leave the "cabineted cribbed, confined" existence with which he was dissatisfied. Sad as it is to admit, because we are like him, he really did not believe as fully as he thought in this new life. When he left Jerusalem he had faith in the existence of Athens. When he turned his mind away from fact he expected fancy, but when Jesus bids him leave the solidity of this life of wealth which he thought he was dissatisfied with, he drew back, appalled at the blankness that met his eyes. "Sell and give" bounded his horizon. Ne Plus ultra. Only the ships which believed in things beyond turned their prow west from the pillars of Hercules. Too often we say the young man could not sacrifice. Rather he did not believe. "Where there is no vision

people perish." Therefore, to the young man, us, the ultimate answer comes to the ques-

tion. "What must I do to inherit eternal life?" "Believe."

CRUCIBLE OF EXPERIENCE

By the REV. DR. D. ERNEST McCURRY

But he knoweth the way I take; when he has tried me I shall come forth as gold." Job. 23:10

The Book of Job, from which these words were taken, recounts the story of how a patriarch, whose name it bears, a man of integrity and exemplary piety, was suddenly overtaken by a series of direful calamities, and yet in the face of all these doubts and perplexities and severe trials, maintained his integrity of character and held fast to his faith in God.

The Book of Job deals with a very real and perplexing problem of human life—the suffering of the righteous and the seeming immunity of the wicked. Why do the righteous suffer? It is a question which has been asked from the days of Job down to our very own.

The philosophy of Job introduces a new idea into the thought of that time, for we find that the purpose of the story from beginning to end is to teach that suffering may befall the righteous, not as a punishment for sin, but as a test of their faith and a trail of their righteousness.

And that is exactly the meaning of Job's words, when he says: "He knoweth the way I take; when he has tried me I shall come forth as gold."

Present Day Message

The Book of Job is a tract for our times, and it is most remarkable how accurately it presents many of our modern ills, and many of the problems which baffle the modern mind.

It is a book peculiarly adapted for all those who are in doubt or perplexity of any kind, and for all those who, beset with trouble or overwhelmed in sorrow, have felt that God has forsaken them in their extremity.

It is a great stimulus to faith. Faith, not as a theological formula or proposition, but as the source of strength for victorious living from day to day.

Faith is life itself. That is the conclusion to which Job came in the midst of all of his trials and afflictions. He still believed in God and in His providential care and keeping, and he could say with one of the psalmists: "God is my salvation; I will trust and be not afraid."

And he could say with regard to all of the trouble and affliction which came upon him, "He knoweth the way I take; when he has tried me I shall come forth as gold."

There is no greater teacher than Pain and Suffering. It oftentimes happens that God speaks to his children in such terms as these, for it is often the only language which they can understand.

These are testing times. Testing times not only of individual character and Christian integrity and faith, but also testing times for business

enterprise, for our principles of National Government, and for the institution of the Christian Church.

We are in the crucible of experience. We are being tried as by fire. Shall we come forth as gold?

I believe we will. If we will hold on to our faith in God and maintain our integrity before Him, as Job did in his affliction, we, like him, will come forth as gold!

Men and women of that type are the supreme need of the world today. They are not hopeless, neither are they afraid, because they have not lost their faith in the moral order of the universe, nor in the integrity of their fellowmen, nor in the final triumph of good over evil.

And yet, strange as it may seem, these are not the men and women who have been the most free from suffering and pain, disappointment and loss, but on the other hand, those who have endured the most, suffered the most, lost the most.

Who are the really strong and beautiful characters of your acquaintance? Not those who have been relatively immune from trouble and sorrow and pain and want.

Not at all, but rather those who are no strangers to pain and suffering, sorrow and loss and perhaps actual need. Those who have endured the trial and come forth as gold. Those who have been made perfect through suffering.

Was there ever a time when the world needed so much men and women of this type? Men and women of faith and courage and indomitable determination to see things through!

The hour of faith in God and man has struck! This is our supreme need. The call of the hour is for faith, which always conquers fear and engenders courage!

This alone, can create all about us an atmosphere of optimism and achievement, and eventually quiet our troubled times and heal the hurt of the world!

Light is sweet and beautiful, and for most things we must have the light, but we sometimes forget that darkness has its mission too. We need the night just as truly as we need the day.

The astronomer is grateful for the dark. He works in the dark, and when, now and then the sun becomes dark in the daytime he rushes to his observatory and sweeps the heavens with his telescope and finds there the secrets which have escaped him during the day.

Let us go on, conscious of the fact that in all our life experiences there is a necessary education and discipline; that in the known today and the unknown tomorrow life can only subject us to the molding, guiding hand of God.

(See page 28)

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To this end, The Minister's Annual is offered to you as a gift with a year's subscription to The Expositor at \$3.00, when 25c is added to aid in getting the volume to you. The men whose names appear in this volume as contributors to The Minister's Annual, Volume 7, (1935) have made this work possible. It is to them your expression of gratitude belongs for "the greatest religious book of the year."

Among those many homeliticians whose ability and power the churchworld respects and who have submitted sermons especially for The ANNUAL you will find such names as—

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Therefore, omitting nothing, despairing nothing, indulging in no false optimism, yet freed from despair and unfettered by fear, let us go forth from strength to strength, having the assurance that He, who has begun a good work

within us, will finish it.

And in the firm conviction of the patriarch Job, we can say that He knoweth the way we take and, when he has tried us, we shall come forth as pure gold.

CAST THY BURDEN ON THE LORD

By the REV. CLARENCE EDWARD MACARTNEY, D.D.

"Cast thy burden upon the Lord, and He shall sustain Thee."—Psalm 55:22.

"I used to lean upon my own strength." The man had been speaking to me about his troubles and his burdens. I waited for him to add another, and a concluding clause or sentence. But that was all he said. He left that for me to do. I was to draw my own conclusions. He used to lean upon his own strength; but now he was leaning somewhere else, upon some other strength. The sentence marked an epoch in his spiritual history. He had come to lean upon God. God was his Refuge and his Strength, a very present help in the time of trouble.

One is never beating the air when one speaks on this subject of burdens. A burden is every man's birthright. What a procession it is, if we could only have eyes to see it, this long parade of those who bear burdens. There are burdens visible, and some, and oftentimes the heavier, invisible. There are burdens physical. There are burdens, too, of lost happiness, of baffled ambition, of disappointments; burdens of anxiety and care; burdens of temptation; and the heavy burden of sin. During the day the streets of our city are thronged with people. But late at night the crowds have departed, the army of the marchers has passed by, and the sound of their feet is no longer heard. The streets of the city are left to the policemen and watchman, the night reveller, and the homeless. But on the highway of life, the night is no different from the day, and at midnight, as well as at noon we can hear the tramp, tramp, tramp of the army of the burden-bearers.

This is nothing new. One age is the history of the age before it, and the present age is a prophecy of the age to come. Yet there seem to be more burdened people today than ever before, at least, we hear more about their burdens. Perhaps this is because the burdens of today have so much to do with material things, with clothes, and rent, and coal, and gas, and unpaid mortgages, and jobs and positions which cannot be secured. Listening to the accounts of these burdens, one is saddened with a sense of one's limitation, even where the heart and mind would do what it could to help. But, although we cannot lift the mortgage, or pay the rent, or secure a job, we can speak of this great promise of the divine Word—"Cast thy burden on the Lord."

We may not always be able to see it or appreciate it, for naturally we find every burden irritating, and every thorn piercing. But it is well to remember that if, as we believe, our lives are ordered of the Lord, then each man's burden is

sued to him. Rutherford used to say, "Out of ten thousand possible trials and thorns, this is the one which God has selected for you." However your burden weighs upon you, it is well to remember that it is the burden best suited for you.

Men try to get rid of their burdens, and vainly, by casting them away. Some try to cast away their burdens in business, others in the whirl of pleasure or society, and others in the night of revel and the cup of dissipation. I hear people say that they like to go to this or that place of amusement, for by so doing they forget themselves and their cares for a little. But soon again they must awaken to the fact of a burden. Alcibiades, the gifted but unscrupulous Greek, was noted as an unhappy man. Someone asked Socrates why it was that Alcibiades, who had travelled so much and had seen so much of the world, was still an unhappy man. The sage answered, "Because wherever he goes, he always takes himself with him." A change of occupation, or a change of environment, is no cure for the burden of life.

The Christian plan is not to attempt to cast our burden away, but to cast it on the Lord. "Cast thy burden on the Lord, and He will sustain thee." Paul had his burden of sickness, the thorn in the flesh from which so earnestly he asked to be delivered. His prayer was not answered in that sense. But the Lord said to him, "My grace is sufficient for thee." Paul did not cast his burden away, but he cast it upon the Lord, and strength was given him to carry it.

One of life's heaviest burdens is the burden of care. There are two great foes of life—yesterday and tomorrow. An acknowledgement is made of the burden of care whenever a man contrasts childhood with manhood, and describes his childhood as "carefree." It is a confession to the fact that life is not carefree. How many cares and anxieties there are! The care of sinking health, the care about tomorrow with its needs, and no provision made to meet them; the care for loved ones whose feet are going in wrong paths; or for friends in trouble and grief beyond human comfort or help.

The burden of care is not to be lightly dealt with or dismissed. There is no abiding satisfaction in the reflection that the thing that is a burden of care will one day pass away. An Eastern king, who was tormented with indecision and vacillation, once called upon the wise men of his court to give him some word that would steady him. They tried, but in vain. But where the wise men failed, the king's daughter succeeded. She gave him on his birthday a ring on which

were inscribed two words in Arabic, which, translated, meant, "This, too, shall pass away." But the Christian remedy for care is not that. It is to cast our care upon God. Do not try to carry the load of your care all by yourself. When Hezekiah received the threatening and blasphemous letter from Sennacherib, threatening him and his capital with destruction and his people with captivity, the king took the letter and went up to the temple and spread it out before the Lord. He did not attempt to carry the burden of his care and anxiety for his kingdom by himself, but he cast it upon the Lord. Spread the letter that troubles you out before the Lord. Take at their face value those great promises of the Bible which sound like sweet bells from Genesis to Revelation. "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." That is Paul's cure for care. After the same manner, Peter; "Casting all your care upon Him, for He careth for you."

Another common burden is the Burden of Sorrow and Loneliness. One means about the same as the other, for sorrow is only another name for loneliness. How suddenly this burden can come upon one. Yesterday the sky was without a cloud. Today it is heavy and overcast. Sometimes we know where this burden exists in the lives of others. Very often we do not recognize it, or even imagine that it exists, and it should be a great surprise to us to know what a heavy burden of grief or sorrow those who walk near to us in life's procession are carrying.

Few burdens have a wear and tear to them like the burden of sorrow, if one tries to carry it in one's own strength. How grand and wonderful is the music of Isaiah's beautiful hymn to Christ. "Surely He hath borne our griefs and carried our sorrows."

Then there is the Burden of Temptation. The more men strive and struggle after righteousness, the more they are conscious of this burden of temptation. Sometimes you hear it said of a man, "He has not an enemy in the world." Always a questionable tribute, the statement is also fundamentally false, for every man has that grim foe and adversary, Temptation. Everywhere this battle is being waged, al-

though outward appearances may give no clue to it. But if you stop and listen, if you exclude all other sounds, then you can hear the noise of the scuffle, the tread of the feet, the clash of sword on breastplate or helmet, the labored breathing, the groan of despair and defeat, or the exultant shout of victory. No, there is nothing tame, nothing ordinary, about human life.

There are all kinds of temptation. The temptations of the body, the temptation to satisfy an insurgent appetite, even though hell yawns at our feet. The temptation to profit and gain place or money at the cost of principle; the temptation to hatred, or anger, or envy, or jealousy; the temptation to doubt holy things. Whatever the temptation is, cast this burden on the Lord. That was Christ's method. When the devil tempted him in the wilderness, He fell back upon God and God's Word. When he tempted Him again in the Garden of Gethsemane he called upon God in the agony of His bloody sweat. Christ is an old campaigner on this field of temptation, and having been tempted Himself, He is able to succor them that are tempted. Cast your burden upon the Lord. Do not try to fight the battle of temptation alone, when God is willing to fight it with you and for you, for God is faithful, who will not suffer you to be tempted above that you are able, but with the temptation afford a way of escape that ye may be able to bear it.

Last of all and first of all and heaviest of all is the burden of sin. Whatever burden a man may or may not have, he always carries this burden, for it is as universal as human nature. Not just a few here and there, but all have sinned and broken the law of God. This is the burden that Christ came to bear. If there is one thing about Christ which we can be sure of, this is it. He bore our sins in His own body on the tree. The Lord hath laid on Him the iniquity of us all. The blood of Jesus Christ His Son cleanseth us from all sin.

In the Abbey Church at Elstow, the birthplace of John Bunyan, there is a beautiful memorial window. Of all the many scenes which Bunyan has painted forever on the window of man's imagination, the one chosen for that memorial window is the one all should have chosen. It is the picture of a Pilgrim kneeling at the foot of the Cross, while the heavy burden rolls from off his back. It is there, at the Cross, that we lose the burdens of sin.

● DRAMA and PAGEANTRY ●

Nishtar, A Candle in the Darkness

Scene I. An ordinary reading room.

Scene II. The same, some years later.

Characters:

Jane Walters, a teacher in an Oriental College, attractive, vivacious, age 25.

Nishtar, a six year old to represent Indian

or Oriental. Choose child with dark hair so make-up will be natural.

Young People, both boys and girls, 16 to 20. Nishtar, grown up, some years later. Others appear older in second Scene.

Vassar Cassidy, prosperous, kindly business executive.

Scene I.

(Young people seated about table and room, piano may add to atmosphere. Enter Miss Walters, followed by little Nishtar. All show interest.)

Young Woman: "Oh, here comes Miss Walters, and she has brought little Nishtar. Hello, Miss Walters, Hello, Nishtar." (Surround two, natural and interested group). "Now, Miss Walters, you said you would tell us about Nishtar today, and we are all ready for the mystery story. Where did you find her, who is she, and what do you plan to do with her?"

Miss Walters: "If you give me a chance to breathe, and help Nishtar off with her things, we'll answer all your questions. Don't frighten the child with too much attention. She is not accustomed to it, and I don't want her spoiled. She is going home again, where she will have to grub and wait on herself, so let's go easy."

Young Person: "Mother says she is curious to know how you came to pluck such an infant away from its mother, and if it is just a publicity stunt for special funds?" (Others look startled, bored or shocked.)

Miss Walters: (Patiently) "Probably the story of Nishtar will answer your mother's questions, and in the meantime probably you will tell me who you are, and what your mother does and what her curiosity is based on."

Y. P.: "I'm Glory Cassidy, my father runs the Cassidy Wholesale Drugs, and mother plays cards, mostly, I guess. She heard some of the women talking the other day, and since they are always after money for Foreign Missions at the Church, some of them put it down that Nishtar is a publicity stunt."

Miss Walters: "Come here, Nishtar, let me give you a seat." (Lifts child to the edge of reading table, so all can see her). "Now tell me how old you are?" (Child raises all fingers of one hand, studies it, then raises one of second hand to indicate six). "Nishtar, where is your mother?" (Child points upward.) "How many brothers and sisters do you have?" (Miss Walters gestures to indicate children of various heights. Nishtar watches, then puts up all fingers of left hand, then all of right hand, then three of left hand again).

Y. P.: "Thirteen! Where does she fit in?"

Miss Walters: "There are four younger than Nishtar. Several of them were ill when her mother was taken, and there were not enough hospital and nursing facilities to care for them. Maybe some of them are with their mother now. But we have Nishtar, and some day she will do for her community what we have the privilege of doing now."

Y. P.: "Let's have the story, Miss Walters, we're burning up with curiosity."

Miss Walters: "Oh, it's really very simple. The young people whom we teach in our school are from many outlying communities, and we learn to know them and long to know their backgrounds so we may understand them better and help them to understand our attitude toward life. Nishtar's sister, Ishtal, Isabelle, we call her, was in my room, and she told me of her mother's illness. A sort of intestinal infection, as she

described it to me. About nine o'clock one night, I received a call from my supervisor saying that Isabelle was looking for me, that her mother and members of the whole family were ill. I did not sleep very well that night, but I could not do anything, because we could not go about alone at night in those parts. I went to the school early the next morning, and there was Isabelle waiting for me, hoping that somehow we could get some help to her mother. One of the best nurses connected with one of the mission centers belongs to our group, and I got her to go with us. It took us sometime to get a conveyance, but we finally got started, and on our way. I can't describe the home, you would not understand it, but there were many sick and dying in the little settlement. Some sort of water infection, and there was nothing much for us to do. Isabelle's mother was dying, so were several other members of the family. Little Nishtar, here, and another little sister were ill, but not as seriously as some of the others. We did what we could and went back to the school. The nurse, although she had more on her hands already than she could care for, could not get the two little girls off her mind. Next day we went back for them and brought them to the Mission center with us."

Y. P.: "How did you get her, Miss Walters?"

Miss Walters: "That is really a very personal matter, but since you are so very interested, I will tell you how I got her. Nishtar's mother died, and no one else wanted her. That is her side of the simple story. My side is quite different. You see, many years ago I was much like her, and I wanted to do something worthwhile in the world. I knew even as a little child that I must go to school, but my family could not help me. There was not money enough for the things we needed, but—mother taught me how to pray, so I prayed for a way out. The way opened, and naturally, when I started getting a salary, my tenth had to be put somewhere . . ."

Y. P.: "You prayed your way out? Your tenth? You're talking Greek, what does all that mean?"

Miss Walters: "Praying my way out is simply another way of saying that I prayed for help and it came. My tenth, means one tenth of what I earn."

Y. P.: "How did the help come, Miss Walters? I'm getting in deeper every minute."

Miss Walters: "That's another story, my dear, to which I do not yet know the answer, but I will some day. Somehow the money was provided through a friend of the family, but we do not know how. But, my mother taught me to follow the family custom of giving one tenth of my earnings to some worthy projects. I had to pick the project myself. This was merely my training in stewardship. However, this is not part of the story, so let's get back to Nishtar here. I had to decide from month to month what I could do with the tenth, and since there were always more places than I had money, it was something of a problem to choose. I believe one must be interested in the project one chooses to work for, you sort of give yourself to the project as well as the tenth of your earnings. When Nishtar came along, all my problems were

solved. She is a stewardship project. In other words, my tenth will be used to take care of her, her needs, her health, her training."

Y. P.: "Are you going to put on a publicity stunt and ask for money, Miss Walters?"

Miss Walters: "No, my dear, I shall not put on a publicity stunt. In fact, I did not intend to give away Nishtar's story at all. I did because I believe it will do you good to know it and think about her and thousands of others like her. But—remember, I would not let anyone of you or any of your mothers and fathers help with her. Nishtar is a gift from God to me, and I am going to do what I can for her and send her back as a gift from God to her own people. Come, Nishtar, it's time to go now, we're hungry." (*Lifts child from the table, and prepares to leave. Girls help with wraps for Nishtar*). "Goodbye, girls and boys, maybe someday someone of you will have Nishtar in classes. If you do, be good to her, or I'll visit my wrath upon you. You see I love her." (*Exit*).

Y. P.: "Do you believe she means that?"

Other Y. P.: "I for one think she means it. Gee, I wish I was as plucky as she is. It's great to feel that you are really doing something."

Other Y. P.: "Amen, to that. All we hear is money and profits, and I'm sick of all of it. I'd like to do something where you can see it counts. That tenth business is a new one on me, although I heard the Pater say something about that sometime ago when they were putting on a drive for something or other. He never says much though about his affairs, so I forgot it again."

Other Y. P.: "Look at the time, Mother will scalp me for being late. I must go this minute. Goodbye," (*Exits. Others suggest a little music, and may gather about the piano and sing, or substitute other music. Curtain*).

Scene II.

(*Young woman, Nishtar grown-up, seated at table reading. Should be quiet, but intelligent, and obviously happy. Enter Miss Walters, obviously more mature, but still vivacious and happy. Miss Walters has ordinary packages in hand, and an opened letter*).

Miss Walters: "So here you are, Nishtar, all self-possessed and mistress of the occasion, while I'm all worked up over your leaving, and as if that were not enough—I have a letter here from an attorney in my home town."

Nishtar: "A letter from an attorney? That sounds, what shall I say, so—so legal! What has happened to bring the law to us?" (*Laughing*).

Miss Walters: "Nishtar, I have told you once or twice that some really magnificently minded person provided money for me to go to school when I was a little girl, and how that wonderful gift to me was responsible for your being here, and how someday you will be able to hand that on to your own people . . ."

Nishtar: "Yes, how well I remember that wonderful story. I do not talk easily, like you, but I think much, and I cherish that story here." (*Places hand over heart*).

Miss Walters: (*Obviously distracted emotionally,*

wipes away a tear). "I know, Nishtar, and that is why I was able to carry out my plan . . ." (*Enter several young people, among them Glory Cassidy, more mature, still radiant*). "Why, hello, all of you. I just stopped in to borrow a little poise from Nishtar, and now I have the added pleasure of seeing all of you, too."

Y. P.: "We came in to find out just when Nishtar sails. We want to plan for a get-together, and some of us must know for a time in advance." (*Enter Mr. Cassidy*).

Mr. Cassidy: "I just dropped in to get my daughter . . ." (*Observes Miss Walters, and Nishtar*). "I beg your pardon, I did not know there were strangers here. Are you ready, Glory?"

Glory: "Miss Walters, this is my father, Mr. Cassidy." (*Miss Walters, acknowledges introduction, but is not at ease*). "Dad, this is Nishtar. I know you have heard us talk about her, and her pictures have been in the paper recently."

Miss Walters: "Are you Mr. Vassar Cassidy?"

Mr. Cassidy: "Yes, Madam, I'm sorry I did not get your name. My memory never was good on names. I remember faces better. It seems to me I've seen you or met you before, but I can't place you now."

Miss Walters: "I have a letter here from Attorney Deans of Alton." (*Hands him letter, Mr. Cassidy non-plussed, takes letter, reads. Looks up at Miss Walters, reads again. All interested and inquiring*).

Glory: "Father being dramatic! Can't you let us in on the secret? This is 1934, folks, and modern youth does not wait for results."

Miss Walters: "Nishtar, my child, this is the man who provided the money for my training, and in turn for yours. Will you take his hand and mine in gratitude?" (*Mr. Cassidy ill at ease, but happy, takes Nishtar's hand. All join in the excitement*).

Mr. Cassidy: "A story well-ended. Now don't give me credit for all this, because I don't deserve it. I am pledged to give a tenth of my earnings to what I deem worthy causes, and Attorney Deans always looked up the causes for me, and I pass on them. Many of them I never hear of again."

Glory: "Dad says, a story well ended. I should say a story well begun. Let's wait until Nishtar adds a chapter or two. And don't place too much faith in his statements about Attorney Deans looking up the projects, as Miss Walters calls them. Dad spends about a third of his time on . . ."

Mr. Cassidy: "Glory, it is not good business to give away important information about one's business. Let's have an hour for the whole group some evening, and we'll talk about it."

Miss Walters: "Great, but my letter from Attorney Deans gives me the key. He says, you carry out the idea of 'let not your left hand know . . .'"

Mr. Cassidy: "Tut, tut, my dear. There's nothing heroic about my plans in life. And—besides it is really a lot more fun to have the sequel of the story burst upon one as this did upon me, than to know all along and I—I might be silly enough to try to interfere—and this way things come out a lot better. What say?"

Glory: "Here comes Jim for a story for the paper, so watch Dad evaporate. (*Mr. Cassidy quietly exits through nearest door*). (*Enter Jim with pad in hand*). "No use, Jim, the story is all told, written out and sealed, and will be consigned to the waste-basket. You know Dad, and . . ."

Miss Walters: "Jim, I'll promise the whole story the first time Nishtar comes back to visit us. Is that a go?"

Jim: "It is, let's shake. I must be on my way again." (*All prepare to exit, by picking up books, and wraps, etc. Enter chorus or quartette or play organ*).

DRAMATIZED HYMNS for SUNDAY NIGHT SERVICES

by Beulah Greene Squires

The following hymns with directions for dramatization have been used by the author successfully in Sunday Night Services, Young Peoples Groups and in Summer Conference work.

A CHARGE TO KEEP

Characters: A Pilgrim. Five children of Primary and Junior age. An Aged Man. Youth—a boy and girl. Those of other lands, China, India, Japan.

Scene—A darkened stage lighted by spot light with the choir concealed.

Hymn

1. A charge to keep I have,
 2. A God to glorify,
 3. A never dying soul to save,
 4. And fit it for the sky.
- To serve the present age,
My calling to fulfill:
O may it all my powers engage,
To do my Master's will.
Arm me with jealous care,
As in thy sight to live,
And Oh! thy servant Lord prepare
A strict account to give.
5. Help me to watch and pray,
and on Thyself rely,
 6. Assured, if I my trust betray,
I shall forever die.

Action

As the prelude begins the Pilgrim comes on left and passes to center of stage, the stage is in darkness and a spotlight picks the Pilgrim up and follows him as he moves, as the other characters come on the light is broadened to include every one. The light is turned from blue to amber, rose with white on the last verse which turns again to blue as characters leave the stage. The Pilgrim carries in his left hand a lamp of Biblical days, which he carefully shields with his right. He takes his place in center of stage—action begins as the words of hymn are sung.

1. Hold light in front,
2. Lifting right hand toward heaven,
3. Bring right arm slowly downward and place hand over heart,
4. Lower light reverently.

During second and third verse the action is almost continuous as one after another of those of "the present age" pass and light their candles and take their places at the left of stage. A group of small children eagerly go up to the pilgrim and after lighting their candles take their places in group formation on the left. They are followed by age (an old man) weak and tottering who carries a burnt out candle, as he totters on the stage the Pilgrim goes toward him and as he lights his candle he assists him toward the group on left. Next comes youth, beautiful vibrant youth who quickly light their candles, then a group from foreign lands in native dress. It will be necessary to play an interlude between the second and third verses to allow sufficient time.

Fourth verse—

5. Kneel in prayer
6. Rising with head held high and light lifted, lead group from stage.

Note—Directions are given at close for costumes.

WHERE CROSS THE CROWDED WAYS OF LIFE

Characters: The people from foreign land, any number. A man with face muffled. Child in rags. A poverty stricken mother. A man—the toiler. Man who is sick. The Nurse. The Spirit of the Church, (See note on costume).

Hymn

- 1 Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of man.
- 2 In haunts of wretchedness and need,
On shadowed thresholds, dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

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- 3 From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.
- 4 The cup of water given for Thee,
Still holds the freshness of Thy grace,
Yet long the multitudes to see,
The sweet compassion of Thy face.
- 5 Master from the mountainside,
Make hast to heal these hearts of pain,
Among these restless throngs abide,
Oh, tread the City's streets again.
- 6 'Til sons of men shall learn Thy love,
And follow where Thy feet have trod,
Till glorious from Thy heaven above,
Shall come the City of our God.

Action

1. The people from foreign lands cross and recross the stage, jostling against one another and with a hostile attitude as if afraid.
2. The curtains at back open and reveal a hut of miserable poverty. As the verse is sung a man with his face muffled steals furtively across the stage and the people in the hut draw back in fear.
3. The curtains at the rear are drawn again revealing a child in rags, a woman bowed in grief and a man bending under a heavy burden.
4. A man reposing on a bed of straw and a nurse giving a cup of water.
5. The spirit of the Church comes in and lifts her arms in prayer.
6. From both sides come those who have been in the pictures and group themselves around the Church.

AMERICA THE BEAUTIFUL

or

O Beautiful For Spacious Skys

Characters: Six Young Ladies. Two Pilgrims.
Two War Veterans. The Dreamer.
Nations of the World, (at least six).

Scene—A stage with a large American flag in the center, a drop curtain in the back of soft gray.

Hymn

- 1 O beautiful for spacious skys,
For amber waves of grain,
For purple mountains majesty,
Above the fruited plain;
America, America,
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea.
- 2 O beautiful for pilgrim feet,
Whose stern impassioned stress,
A thorough-fare for freedom beat
Across the wilderness;
America, America,
God mend thine every flaw,
Confirm thy soul in self control,
Thy liberty in law.
- 3 O beautiful for heroes proved

In liberating strife,
Who more than self their country loved,
And mercy more than life;
America, America,
May God thy gold refine,
'Til all success be nobleness
And every gain divine.

- 4 O beautiful for patriot dream,
That sees beyond the years
Thine alabaster cities gleam,
Undimmed by human tears;
America, America,
God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea.

Action

1. Six young ladies come on the stage, three from either side, carrying large sheaves of wheat and waving them in time to the music. They stand on either side of the flag and form a background for the rest of the action.
2. Two Pilgrims come and with measured tread march back and forth across the stage twice, then take a position at the extreme right of stage.
3. Two war veterans come, one from either side, they march to center of stage, salute the flag, turn and together take their position on the extreme left.
4. The dreamer comes and standing in front of the flag, shades his eyes and looks into the distance as if searching for something. The Pilgrims and War Veterans come up and stand on either side as representatives of the Nations of the World come from both sides of stage and drop on their knees as the girls in the back drop their sheaves of wheat, inside of which is concealed a small christian flag which they wave.

Quick curtain.

Costumes

Loose flowing Grecian robes for the young ladies in pastel colors. The Pilgrims and War Veterans costumes of their time.

The dreamer is of course symbolical and may be dressed in a nondescript costume of green with a long purple cape, or it might be simply a young man or woman in ordinary dress, however the whole effect will be more colorful if costumes are used through-out.

The nations of the world may either be in costumes of the land they represent or carry the flag of that country.

Note

The effect may be intensified if an electric fan is concealed on the back of the stage, directly behind the flag and turned on as the nations of the World appear.

Costumes

Pilgrims—(Not early American but symbolical) Loose flowing robe of white, confined to waist with green and red cord. Long purple cape with hood; Sandals. Suitable material, sateen or broadcloth.

Angel—Costumes are usually long white flowing robes but sometimes beautiful effects may be

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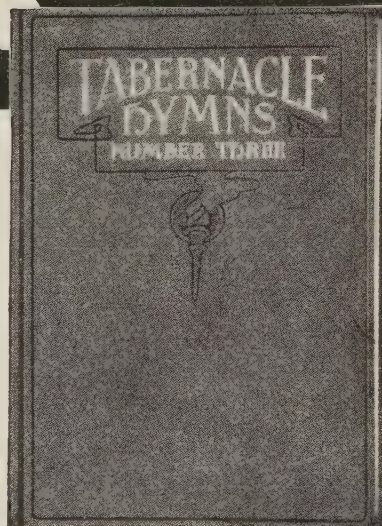
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BOOK REVIEWS

I. J. SWANSON, D. D.

A HISTORY OF RELIGION.

Herbert H. Gowen, D.D., Prof. of Oriental Studies, University of Washington. Morehouse. 698 pp. \$3.50.

This volume is by a recognized authority on both religious and secular history. While it is written avowedly from the Christian point of view, it does justice to the primitive religions and the great ethnic faiths: it acknowledges that all of them bear valuable witness to God. The author's treatment of non-Christian religions is fair, discriminating, and illuminating. His picture of Christianity is done in bold outline and with vivid colors. He gives a splendid, accurate, and interpretative view of the Church from Apostolic days down to the present. If we were to offer any criticism, it would be that in his desire to be fair to every branch of the Christian church, he has given disproportionate attention, in comparison to the space he gives to the great historic Churches, to such small groups as the Plymouth Brethren, the Salvation Army, etc.; and that he has made a few mistakes in his dates. His survey of the entire field of religion from earliest days and throughout the world is remarkably complete and informing. The book is easy and fascinating reading.

The ground Dr. Gowen covers includes The primitive religions, The State religions of antiquity, The religions of the Orient, Through Judaism to Christ, Christianity to the rise of Islam, The Story of Islam, and The second millenium of the Christian Church.

THE LIFE OF CHRIST.

Vaughan Stock. Holt. 230 pp. Illustrated. \$2.00.

The author has arranged from the Four Gospels, and in the words of the A. V., a complete narrative of the life of Christ (without the repetitions found in the Gospels) in seventy chapters, with descriptive headings. Many readers will value this composite, connected and chronologically arranged story of the life of Jesus; and will gain from it a clearer understanding of the life, teaching, and deeds of the Christ.

THE ORIGINAL JESUS.

Otto Borchert, D.D. MacMillan. 480 pp. \$3.50.

This book is having a remarkable success, in spite of the fact that it was rejected ten times by publishers, and that it had to wait sixteen years before it found a publisher. Forty thousand copies have been sold in Germany alone. It has been translated into Dutch, Danish, Swedish, and now into English. Apparently the book had to wait for a public, disillusioned and despairing after the World War, which found Borchert's book on Jesus just what they needed for comfort and fresh courage. It unveils the heart blessings in the teaching of Jesus and in His salvation. Borchert shows that Jesus' personality and teaching are original; he is "uninvented" and

"uninventible," as Rousseau maintained. Borchert's story of Jesus reaches the mind and heart of the common man, because it is free from theological language, and because it gives a "fresh, profound, and comprehensive" picture of the Man of Nazareth, the Man of the Ages. In Book one, Dr. Borchert discusses The foolishness in the picture of Jesus: its value in the scientific defense of Christianity; and in Book two, The Beauty of the picture, in which the Glory of Jesus is exhibited anew to scorners and admirers, in Part three of which he treats The Mystery of Jesus' Personality as our Lord, and closes with The course of history corresponding to Jesus' self-estimate. A great book.

THE BARTHIAN THEOLOGY AND THE MAN OF TODAY.

Rev. John McConnachie, M.A., D.D. Harpers. 335 pp. \$2.00.

The Barthian theology is criticized by many as being reactionary, but it is hailed, on the other hand, by a multitude because it helps them to rediscover "the Word of God," upon which they are basing a new and vital theology, and from which, they believe, a new and living church will rise. Barthianism is spreading into every continent. No one, minister or layman, can afford to ignore it. No doubt its theology has some serious limitations, but no one can deny that it has a profound spiritual message and influence. Dr. McConnachie is one of the best interpreters of Barthianism; and is recognized as such by Barth himself. The chapter headings are: A day of crisis, Karl Barth goes further, The Word of God, The Bible as Witness, The lost authority, Marching orders, The Word as criterion, Theology of the Word, Ethics of the Word, and What the critics say.

THEOLOGICAL OUTLINES.

The Rev. Francis J. Hall, S.T.D., Third edition, completely revised and annotated by the Rev. Frank H. Hallock, S.T.D., Prof. of O. T. and Semitic Languages, Nashotah House, Nashota, Wis. Morehouse. 336 pp. \$3.00.

The late Prof. Hall of General Theological Seminary was the only American Episcopal theologian who essayed to create a *Summa*. The present volume is a condensation of his ten volume classic on theology. Dr. Hallock has brought the references and the bibliographies up to date. Dr. Hallock makes a bold, and needed, defense of dogmatic theology as a science in its own right. If you have a taste for dogmatic theology—and every minister should—read *Theological Outlines*; it will sharpen your intellect, add to your knowledge, and enrich your heart. You will probably not agree with Dr. Hall at every point—the reviewer himself does not—but you will get from it a clear conception of Catholic (not neces-

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sarily Roman Catholic) theology. In part one, Dr. Hall discusses The science of theology, the church's dogmatic office, and Holy Scripture; in part two, Theology Proper; in Part three, Cosmology; in Part four, Christology; in Part five, The dispensation of Grace; and in Part six, Eschatology.

OF THINGS WHICH SOON MUST COME TO PASS, A COMMENTARY ON THE BOOK OF REVELATION.
Philip Mauro. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 623 pp. \$3.00.

This book is an enlarged edition of the author's *Palmeto Vision*. Dr. G. Campbell Morgan calls this "the most lucid and satisfactory work on the Apocalypse that I have ever read." Dr. A. Z. Conrad says "it is the most illuminating, sane and appealing book I have read on Revelation." Mr. Mauro offers explanations of the symbolism of Revelation and shows its special references to our time. In the closing chapter, he maintains that his explanation of the Millennium ought to harmonize the views of Pre-, Post-, and A-Millennialists. Even though the author may not convince the reader that his interpretation is altogether sound, he will gladly admit that Mr. Mauro's book is able, and his spirit finely Christian.

THE CHRISTIAN MESSAGE FOR THE WORLD TODAY, A STUDY OF CHRISTIAN MISSIONS.
A symposium. Round Table Press, Inc., N. Y. 203 pp. \$1.50.

The contributors are E. Stanley Jones, Kenneth Scott Latourette, John A. Mackay, Francis McCon-

nell, Basil Mathews, Francis P. Miller, William Paton, Henry P. Van Dusen, Luther Allan Weigle, and A. L. Warnshuls. All of them have faced for years the problems they here discuss, and have thought and worked to find their solution. The book regards the growing spirit of nationalism as hostile to the ideals of Christian brotherhood; it analyzes Communism and recognizes its hostility to Christianity; it distrusts, at least E. Stanley Jones strongly distrusts, the growth of eclecticism and humanism, in religious teaching, both at home and abroad. In Part one, Messrs. Van Dusen, Basil Mathews, Francis P. Miller and Bishop McConnell discuss, respectively, The mood of our generation, The growing faith of Communism, The new religion of nationalism, and The world economic crisis. In Part two, John A. Mackay, William Paton, K. S. Latourette, L. A. Weigle, and E. Stanley Jones, discuss, respectively, The Gospel and our generation, Christianity and other world religions, The world reach of the Christian faith, The purpose of missions, and the motive of missions. While these able men hold somewhat divergent views on the grave questions they present, it is heartening to find that in the needed missionary program, message, and technique, they are agreed. They are agreed also in the gravity of the present world situation; in finding Jesus Christ to be the key to the meaning of life and the universe—not merely as a great teacher but as the self-revelation of the very heart of God; and that any lesser Gospel is inadequate to sustain a Christian world movement. They regard evangelism as the heart of the missionary task, and that "If there is to

be a world-fellowship it must be built on Jesus Christ as the cornerstone." Dr. Wm. Paton suggests that while Christians may not ask non-Christians to desert their saviors and accept Christ as the Holy One, yet they might be invited to share in a fellowship of love and obedience to a common God. This teaching is vigorously condemned (and properly so) by Stanley Jones. He says "syncretism spells weakness and not strength. We must not tone down or accommodate Christ in the interest of a seeming broadness." (Amen) Dr. Jones' contribution is a powerful plea for the N. T. Gospel of the Divine Christ. Every minister ought to read this discussion. It is enlightening and arousing.

DIRECTION IN PRAYER, A SYMPOSIUM.

Edited by Patrick Thompson, with an Introduction by Samuel Babcock Booth, Bishop of Vermont. Morehouse. 215 pp. \$1.50.

An illuminating and helpful study of prayer, by a group of Anglican priests. Part one discusses the theory of prayer; Part two comprises four chapters on the great historical methods of mental prayer; in Part three, the problem of problems, the application of the teaching on prayer to the individual soul, is presented. The discussion deals with prayer in a scientific, practical and inspiring way. In an appendix will be found notes on teaching children to pray. The main presentation of prayer sketches the development of the interpretation of the divine precept of prayer, enunciated and exemplified by Christ, and practiced by His followers down the ages. It outlines the science and art of the ascent of the soul to God, by prayer. It points out that prayer is a continuous exercise of the entire personality, and is indispensable to growth in character and service.

THE KINGDOM WITHIN: THE RELATION OF PERSONAL CHARACTER TO THE PROBLEMS OF THE WORLD WITHOUT.

Charles T. Webb, Head of Sacred Studies, St. Paul's School, Concord, N. H. MacMillan, 230 pp. \$2.00.

This is the first of a series of religious texts for secondary schools, edited by the Rev. Wallace Suter, Jr. of the Church of the Epiphany, New York. It is a book of unusual excellence, both in matter and treatment. It is the outcome of five years' development of a course in Christian Social Ethics, taught by Dr. Webb in St. Paul's School. Part one tells the story of man's historic search for Utopia; Part two considers the proposition that the key to Utopia lies in human character, "the Kingdom within." Part three discusses the obstacles to the development of such character, under present conditions; and examines the problems of capitalism, unemployment, socialism, communism, the race question, crime, and war. The book abounds in telling quotations from authorities on the questions discussed. It seeks for the finding of Utopia, through building up what Jesus called the kingdom of God.

QUIET TALKS ON THE NEW ORDER OF THINGS.

S. D. Gordon. Revell. 196 pp. \$1.25.

The author's series of Quiet Talks has brought light and guidance to hundreds of thousands. His opinions regarding the present troublous world outlook and the probable outcome, have been formed in the light of the teaching of the Bible and especially of the teaching of Jesus. He does not suggest a new social order, but he believes that in proportion that men develop in mind and heart through Jesus' teachings a genuine Christian world order will be created. The spirit of this book, as of all of Dr. Gordon's writing, is refreshing and inspiring.

ANCIENT WIVES AND MODERN HUSBANDS.

Sermons by Clarence E. MacCartney, D.D., Pastor First Presbyterian Church, Pittsburgh. Cokesbury. 176 pp. \$1.25.

Keen and illuminating character sketches. The Bible portraits of these women and their husbands are startlingly like those of modern men and women—"sometimes sordid, base, cruel, of the earth, earthy; sometimes tender, beautiful, noble and sublime." The list includes Adam's Wife, Isaac's Wife, Lot's Wife, Potiphar's Wife, David's Wife, Heber's Wife, Nabal's Wife, Herod's Wife, and Pilate's Wife. Splendid material here for unusual, interesting, and helpful sermons.

AMERICA SELF-CONTAINED.

Samuel Crowther. Doubleday, Doran & Co. 340 pp.

A forceful presentation of U. S. nationalism. America, the author affirms, is self-contained, it scarcely needs to import a single commodity; we can even produce rubber synthetically. We have the highest purchasing power of any people, and have the highest standards of living. We have the research chemists, the machinery, the raw materials that will enable us to compete with any nation. Mr. Crowther backs up his assertions with authenticated statistics. It is a gratifying picture of our self-sufficiency. Our choice, the author says, is between abolishing the poverty in America and the mingling of it with the poverty of other nations. Our choice, he continues, is between becoming a leader in a new and unselfish rearrangement of the world and becoming a pawn in an attempted revival of that old system of world economy which has been thoroughly tried and which has thoroughly failed. Mr. Crowther affirms further that the U. S. has no friends among the nations, but we have bitter enemies; by luck we have almost achieved isolation; by our participation in Europe's troubles we are poorer by upwards of twenty billions; we should control our destinies in the light of science. In brief, America can and should depend upon its own resources. This is an able plea for splendid isolation. It is a well-reasoned and powerful presentation of the case for Nationalism.

HENRY CODMAN POTTER, AN AMERICAN METROPOLITAN.

James Sheerin, Sometime Vicar of Chapels in Ascension and St. Thomas Parishes, New York; recently Rector of the American Church, Munich, Germany. Revell. 196 pp. \$2.00.

Bishop Stiles of Long Island, a personal friend of Bishop Potter, writes an appreciative introduction to this biography, and describes the Bishop as "the brave, dignified, direct, statesman-bishop," and as "a true friend, a great citizen, a fearless champion of worthy causes, a wise and devoted son of the Church." This harmonizes with Mr. Sheerin's estimate of Bishop Potter. He writes of him as a preacher of the social Gospel in aristocratic Grace Church, almost before "the social Gospel" had any recognition; as a man of broad tolerance and sympathy with preachers who were regarded as radicals, but who at the same time were devoted Christians; a defender of the faith, at all times; and a great administrator of his diocese. Mr. Sheerin disclaims any attempt to write a biography of the Bishop. He seeks only to write an interpretation of a great and glowing personality, an inspiring leader of social and religious causes, and a great bishop of the American Episcopal Church.

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CHURCH NIGHT

By the REV. SHIRLEY SWETNAM STILL

I. SELF-EXAMINATION.

Song, "Face to Face."

Reading, "My Windows" by Elinor Curry, in Watchman-Examiner. (If you do not have write The Expositor).

Song, "Take Time to Be Holy."

Bible reading, Matt. 15:10-20.

Prayer. The general confession from the Episcopal prayer book might be used here.

Song, "Have Thine Own Way, Lord."

Talk: Why We Should Examine Ourselves.

1. We need self-examination to enable us to see our own faults.
2. Self-examination will cause us to use our talents for God.
3. Self-examination is commanded by the Lord. I Cor. 11:28.

Song, "I Need Thee Every Hour."

Talk, When We Should Examine Ourselves.

1. Daily; 2. Whenever we are corrected or condemned for any fault; 3. Especially at the Lord's table.

Song—Quartet—"O for a Closer Walk with God."

Benediction.

Recessional, "A Charge to Keep I Have."

•

II. OPPORTUNITY'S CALL.

Prayer-song, "Open Mine Eyes That I May See." Prayer, that we may see and use the opportunities that God gives us.

Pageant-Playlet, "Opportunity's Call."

Characters: The five wise and the five foolish virgins.

The reader, The opportunity for education, The opportunity for service, The opportunity for Christian growth, The opportunity to influence people, The opportunity to use money as God's steward, The opportunity to intercede in prayer for sinful and sorrowful people, The singer.

The wedding procession (*The choir*).

The platform is perfectly dark until the five wise and the five foolish virgins march out carrying flashlights wrapped in white. Behind the place where each foolish virgin is to stand is a small box with numbered bulbs in it. In front of each wise virgin, on or near the floor, but concealed by a low screen is a box with numbered bulbs in it. Every time the foolish virgins reject an opportunity, they turn their backs upon it, and when they turn again, they have weaker bulbs in their lamps. Every time the wise accept an opportunity, they kneel, and when they rise, their lamps are brighter each time. The lights are exactly the same to begin with.

When the virgins march in, the reader reads, Matt. 25:1-13.

Enter the opportunity for education with books:

Every Christian can resolve that in the autumn and winter evenings that are before us to use some of his time to fit himself to do the Lord's work better. How much we all need to know more of God's Word! How much it

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SUNDAY SCHOOL LITERATURE AND SUPPLIES

would help the teachers in the Sunday School to study even at home alone or in a group with others the methods of their work! Each of us can take up a course of study this winter that will fit us better to do the Lord's work.

The foolish virgins shake their heads, wave away the opportunity, and turn their backs. While their backs are turned, of course they change the bulbs in their flashlights for weaker ones. The wise virgins, open their arms and kneel. Opportunity for education places hands in blessing upon their heads and then exits. While they are kneeling, the wise virgins change their bulbs for bulbs a little brighter. When they stand again,

Enter Opportunity for service, dressed in red-cross uniform. He or she reads Matt. 25:34-40.

The foolish wave away this opportunity, and turn their backs (while they secure weaker bulbs) and the wise accept the opportunity and kneel (while they secure stronger ones). When all are standing again,

Enter Opportunity for Christian Growth, dressed in ordinary garb, and carrying a cross: Are you growing as a Christian? Are you more unselfish, more pure, more loyal to the church all the time—or are you going down-hill spiritually? If you will choose regularly the means of grace offered you by the church and by life, you can grow from day to day.

This Opportunity is also rejected by the foolish and accepted by the wise in the manner described before. When all are ready,

Enter the Opportunity to Influence people for Christ: Are your friends Christians? Have you spoken to them of your Master? Have you realized that they will hear you better than they will hear anyone else? What is your influence upon those who know you? Will you pattern your lives so that they shall lead upward?

The wise and foolish virgins continue their general program outlined before. Enter Opportunity to Use Money as God's Stewards—with a bag with a dollar-mark on it. The bag apparently contains money: Everybody has some money. If we all recognized God's ownership of our money, we would all have enough to live on. Because we have tried to keep all we had for ourselves or to give God less than He has said, He entrusts us with less and less until we can learn to honor Him with what we do have. One-tenth of the poorest man's money and one-tenth of the richest man's money belong to God. You have an opportunity to be His faithful steward? Will you accept your opportunity? Wise virgins accept and foolish virgins reject opportunity while they change bulbs.

Enter Opportunity for Intercession: One of the greatest opportunities of your life is your opportunity for prayer. Have you been praying as you ought? And one of your greatest opportunities in prayer is your opportunity to pray for others. Jesus prayed for others. If such prayer was ever needed, it is needed now. Will you not pray for the sinful? Will you not pray for the sad? The Lord hears prayer.

After this opportunity has been accepted and rejected by the wise and the foolish, the foolish lead in lying down to sleep. Soon all ten virgins

are asleep. While they are sleeping, the foolish virgins may take the bulbs entirely out of two or three of their lamps.

Enter the choir, if possible carrying lights. They group and sing one stanza only of "One Day." The wise virgins rise and join the singing group, singing with them. The foolish virgins rise, and examine their lights with consternation. They approach the wise, who, while they continue singing, turn their lights upside down to show that they cannot share them, and point off platform, right, from whence all opportunities and the wedding-group have come. The foolish virgins move off platform, right. The wedding-party and the wise virgins march off left. If a door is available, and if the room beyond the door can be brilliantly lighted. The effect will be very great in a room lighted only by flashlights. The light of glory will seem to be shining out of that door, which will be closed when all have passed.

Enter the foolish virgins. They knock and then kneel at the door while the hidden singer sings Tennyson's "Late, Late, so Late." If there be a curtain, it should be dropped upon the scene. If the curtain is not available, let the foolish virgins march off again, right. Benediction.

If enough bulbs cannot be secured, perhaps your dealer in electrical goods will lend a large number of flashlights for the service and the wise and foolish virgins may simply use larger and larger and smaller and smaller flashlights. If the bulbs are to be changed, remember to secure large flashlights to accommodate the change of bulbs.)

III. CONTEMPLATION.

Four quotations without announcement:

1. Ps. 121:1-2.
2. Isa. 40:26.
3. Ps. 19:1-2.
4. Isa. 40:9-11.

Two minutes of silent prayer.

Song, "The Spacious Firmament on High." Prayer.

Song, "Day Is Dying in the West."

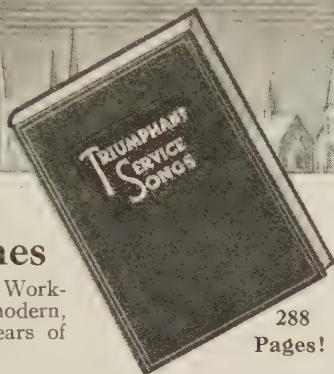
Question-box: (The one in charge of the question box has the questions on slips of paper in the box and calls on different people to come and take out a question each, read it, and let it be generally discussed.) Questions follow:

1. How much does nature tell us of God? Rom. 1:20.
2. What does God's Word tell us about Him?
3. What are proper objects of contemplation? (Mercy of God, self-sacrifice of Christ, examples of holy men, blessings of God upon our own lives, etc.)
4. What benefits may be derived from contemplation?
5. What is a philosopher?
6. What are the dangers and the values of contemplating our own virtues?
7. What is the result of contemplating our duties and opportunities?

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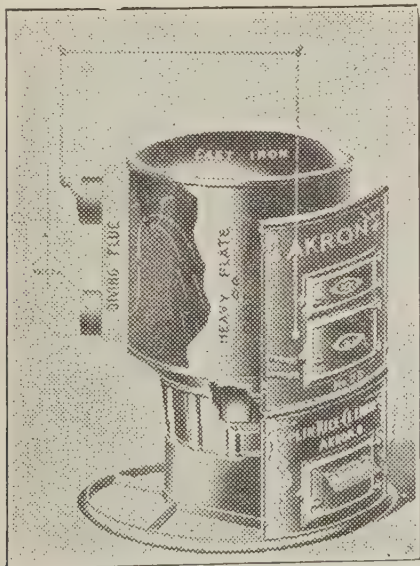
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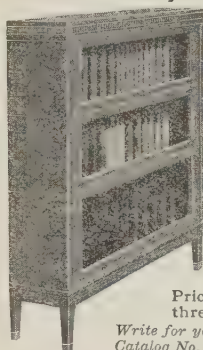
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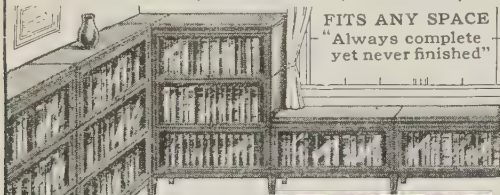
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8. What examples of the contemplative spirit are left us by Jesus?
Song, "My Faith Looks Up to Thee."
Benediction.
Recessional, "Dismiss Us with Thy Blessing Lord."

IV. CLIMBING.

Solo, "Flee as a Bird to your Mountain."

Talk: The Necessity of Climbing Spiritually.

1. We see the heights—this makes us responsible.
2. We can go up or down—this makes climbing possible.
3. The heights will call us or the depths will claim us—this makes climbing necessary if we are not to sink.

Song, "Dwelling in Beulah Land."

Bible reading, Ex. 24:12-18.

Song, "Can the World See Jesus in You?"

Talk: The Means of Spiritual Climbing: 1. Prayer, 2. God's Word, 3. Contemplation, 4. Daily choice of higher things.

Song, "Will There Be Any Stars in My Crown?"

Talk: Rules for Climbers.

1. Look upward, 2. Walk upward, 3. Keep what you gain, 4. Go in God's strength.

Song, "Higher Ground."

Benediction.

Recessional, "Onward, Christian Soldiers."

V. FOLLOWING JESUS.

Scripture, Matt. 4:18-22.

Chorus, "I Will Make You Fishers of Men."

Scripture, Matt. 8:18-22.

Song, "All the Way My Savior Leads Me."

Scripture, Matt. 9:9.

Song, "Anywhere with Jesus."

Scripture, Matt. 16:24.

Song, "I'll Go Where You Want Me to Go."

Talk, Following Jesus Involves Sacrifice: 1. Matthew gave up his work. Matt. 9:9, 2. Peter Andrew, James, and John had to leave their nets. Luke 5:11, 3. The rich young ruler was asked to give up his money. Matt. 19:21, 4. We must all give up our sins.

Song, "Stepping in the Light."

Talk, "Following Jesus Involves Constancy"

1. We cannot be intermittent followers, 2. We cannot turn back. Luke 9:62, 3. We must follow obediently.

Song, "If Jesus Goes with Me."

Talk, "Following Jesus Involves a Reward": 1. There is a bright end to the journey, 2. The reward may be won by all followers.

Benediction.

Recessional, "The Last Mile of the Way."

Honey-Pot People

Ps. 119:103; Luke 4:4.

"My husband is interested in nothing but his bees and his honey" said a woman whose husband was very fond of honey.

And I thought, just so many people have no interest for anything but the honey-pot of earthly pleasure. They seek it again and again even though they endanger their immortal souls by doing so. Truly: "Man shall not live by bread alone," nor by honey alone.

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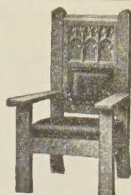
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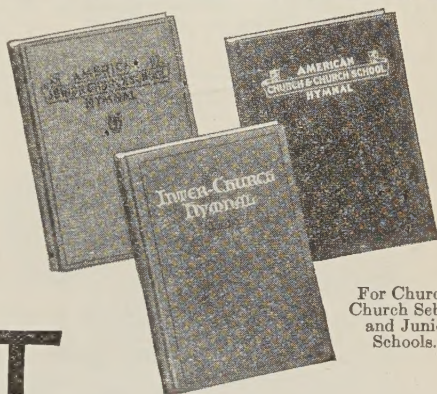
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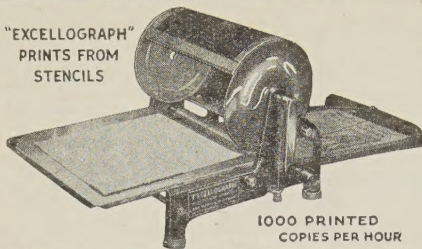
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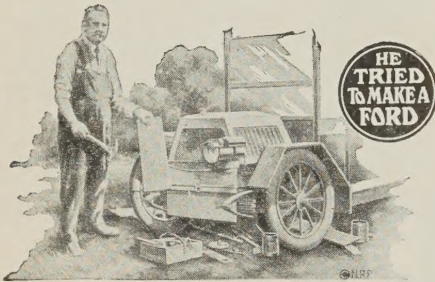
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THE OVER-FLOWING CUP

(Continued from page 11)

Walter Scott, in his last years, was saddled with a debt of \$600,000.00 through the failure of his publishing house. He could have gone through bankruptcy and been declared free. But, broken in health though he was, he assumed the whole debt and set himself to pay it. He dictated books from his bed, often in an agony of suffering that made him cry out. When his secretary begged him to stop and rest, "Nay, Willie," he answered, "only see that the doors are fast. I would fain keep all the cry as well as the wool to ourselves."

He lived only six years longer. But in that time he had reduced the debt by \$315,000.00; and the year after his death his life insurance and copyrights paid up every cent. That was justice—and a very noble example of it.

But there is something even better than being just and giving to every man his due. It is the giving *beyond* what is demanded of us that makes real generosity. There is something cut-and-dried, tame, dull, about doing merely what we ought and must. The whole joy, beauty and zest of life lies in the surplus that the heart bestows over and above what justice requires.

And that is God's way with us. He gives us food and drink—and then He adds flowers. He gives us woods and fields—He adds the beautiful beasts and birds. He promises us a heaven of rest and peace—but He adds magnificence, streets of gold and gates of pearl. He gave the family, children, parenthood—and then He adds love and sympathy, the thousand charms of childhood, all the exquisite gifts of personality. David put it into a word; "My cup runneth over."

This, too, is Jesus' way. He went to the wedding; He couldn't help giving wine for the feast. When the sick man was let down to Him through the roof, He gave him a far greater gift than was asked; He forgave his sins. But that was not enough, He added the cure of his body. Always He was doing more than was asked and expected. Men wanted a Jewish king; He set up the Kingdom of Heaven. They wanted a rabbi; He gave them a Saviour. Men still think they would be satisfied with a great prophet; He gave them God.

Surely we want to live this way. And to do so we must get far beyond mere justice, regulations, apportionments, and such a, b, c's. We want to give as He did. We want to love to give as He did. When the budget says we should give on an average so much a year, we will do our share, and then *add* everything that a generous, thankful heart prompts. When we hear that men in this land and across the seas are starving for the Gospel, and are awaiting our help, we will come running to their aid, our arms filled with gifts. There came a time in Israel's history when the people had to be told, Bring no more gifts; we have more than enough. We have a Lord Who is to be served not with the grudging pittance of the Law, but with the lavish bounty of the sons of God.

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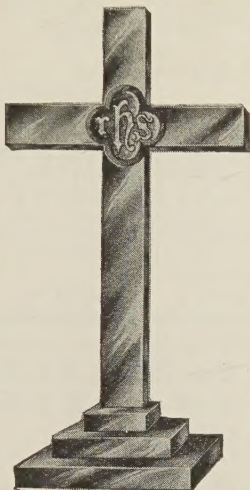
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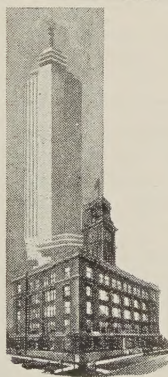
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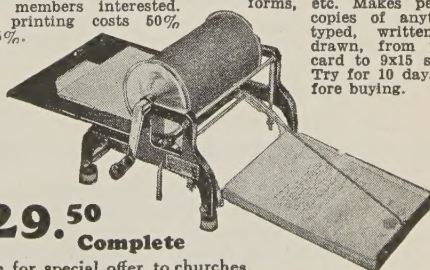
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